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Vol. XXXI APRIL, 1918 No. 4

Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America

ALONG THE WISSAHICKON. (See Page 5)

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We are to fight a battle against ignorance—other people's ignorance.

The Black, Red, White, Blue and Gold is our standard—Martin Luther the standard bearer.

The army of the Luther League is to follow him in a peaceful battle. The weapon we are to carry is Truth. The ammunition is information. We have it. Every Leaguer must provide himself with a supply.

The source of supply is the authorized Reading Course adopted by the Luther League of America at the Toledo Convention and prepared with the greatest of care.

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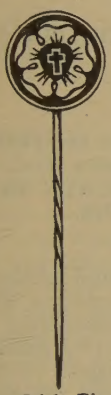

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NOTICE

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Luther League Review

318-326 West Thirty-ninth Street, New York City

Luther League

Of America

"Of the Church, By the Church, For the Church"

Official Call for the Thirteenth National Convention

Buffalo, N. Y., August 27, 28, 29, 1918

THE Executive Committee of the Luther League of America has accepted the invitation of the Buffalo District of the Luther League of New York and the Federation of Men's Bible Classes to hold the THIRTEENTH BIENNIAL CONVENTION in Buffalo, New York, August 27, 28, 29, 1918.

REPRESENTATION.

Any society of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership with representations as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials. The credentials should be signed by the President and Secretary of each organization, whether State, District or Local League. Delegates will be asked to pay a REGISTRATION FEE of $1.00.

CREDENTIALS.

Credential blanks for delegates should be secured at once by State, District and Local Officers from the General Secretary. All credentials should be filled out in duplicate, one part being sent to the General Secretary and the other part retained by the delegate for presentation to the Credential Committee at Buffalo. Uniform blank forms will be sent upon request. Credentials should be sent to the General Secretary not later than August 1st.

GENERAL INFORMATION.

The arrangement of the program is in charge of a sub-committee of the Executive Committee. An announcement of same will be made in the near future in the REVIEW.

THE LUTHER LEAGUE REVIEW will furnish official information each month relative to the Convention and after the Convention will publish a CONVENTION NUMBER containing full reports of the proceedings.

Subscriptions should be made now to secure the pro-Convention Number of the REVIEW and also the CONVENTION NUMBER.

Particulars as to hotels and other local arrangements will be furnished in due season by the local Convention committee.

The last Convention at Buffalo was a great one. The local committee claim that the coming one will be greater.

Arrange your vacation to include August 27, 28, 29, and spend it at Buffalo.

By direction of the Executive Committee.

C. T. A. ANDERSON,
President,
Chicago, Ill.

HARRY HODGES,
General Secretary,
838 Drexel Bldg., Philadelphia, Pa.

Of the Church - By the Church - For the Church

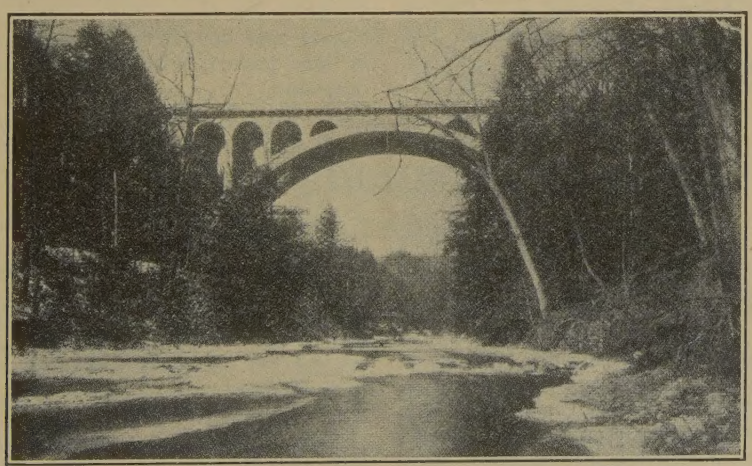
Luther League Review

The Hermit of the Wissahickon

BY FRANCIS C. LEUPOLD.

A VISITOR to Philadelphia, Pa., recently, said, after having gone about the city, that he did not see anything that would make him consider that city anything unusual. The next day, however, he was taken for an auto trip through Fairmount Park and up the Wissahickon, a part of that park, and then after his return he said that he had visited about seventy-five of the principal cities of the United States, but nowhere had he seen such a large and beautiful park in the confines of

The section of the Wissahickon lies along the Wissahickon Creek and is a narrow and shallow winding creek over a rocky bottom, and in its deeper places is used extensively for boating. Along both of its shores are beautiful pathways and driveways, and extending high on either side are wooded hills in which we find an abundance of hares and squirrels, and some few deer. Through these hills there are romantic gorges with little streams dashing down them by a series of small cascades. There is a loveliness at-



WALNUT LANE BRIDGE ACROSS THE WISSAHICKON.

city, and thereupon he changed his comment of that city.

Fairmount Park covers about 3,400 acres, and one of its finest and most picturesque spots is that section known as the Wissahickon; and it is of that section that we have been asked to write, and principally of the legend of the hermit that once lived in its hills.

tached to every foot of this section that grows more with each visit through it.

It probably is quite proper that the writer, who has never tasted of the sweetness of connubial bliss, should be asked to write about this hermit, for only those who can fully realize the freedom of single blessedness can for a moment realize just why a hermit would seek such a delightful spot,

away from feminine cackle, to live his life among such peaceful surroundings.

This strange and mysterious character was not a myth, as some would have us believe, but a real live man.

He was John Kelpius, and that he really lived is proved by the notebook that he left and which is still to be seen.

He was born about 1660, the son of a minister, in Denndorf, Transylvania, and like his father, he took up the work of the ministry. He pursued his studies in the University of Tubingen, but in consequence of the French invasion of the Palatinate and Wurtemberg, he changed his mind and pursued his studies at Altorf, in Bavaria. He became, while here, the pupil and friend of Prof. John Jacob Fabricius, who became a prominent representative of the Irenic (peace-loving) school of theology at the University of Helmstedt.

For the next few years Kelpius preached at various points, and about the year 1693 he set sail for America. During his voyage he kept a complete journal in Latin, by which we see that several untoward circumstances attended the voyage. The ship was not out many days when it grounded on a sand bank and was in great peril. The then existing war between England and France made sea travel exceedingly dangerous, but after several weeks of delays in various ports, she set sail and finally reached Philadelphia on the 23d of June and proceeded the following day to what is now known a Germantown.

He soon left the party with which he trav eled to this country and built his hut on th Wissahickon, where he did not live in cave as a cave-man, but rather, from al evidences, lived a life of peace, where h pursued his studies and did much writing but just what he did with his life othe than writing, no one can tell, for his writ ings do not in any way give any clue to hi private life.

His writings were all religious treatises and showed him a scholar of no little learn ing.

How can we account for the fact that person so totally averse to the affairs o the world, a pious recluse, an ascetic dream er like Kelpius, should be such a hermit Who knows—who can even guess? He, lik many others, lived his life in his own pe culiar way.

It hardly need be said that the hermi did not descend from the lofty and solitar to higgle about the matter of rents an leases as we must today when dealing wit realty men.

To know the Wissahickon is to know in measure the peace, the solitude, and th beauty that John Kelpius must have know in those beautiful hills in a hut on the Wis sahickon.

Canada

The Last "Promised Land" of the West

BY REV. N. WILLISON.

THE Dominion of Canada is undoubtedly destined to play a great part in future world's history. Her territory extends from Atlantic to Placific at the place of their widest separation and reaches from the heart of the North American Continent to the unexplored Arctic seas. She is probably not surpassed by any country in her resources of good things, for she literally and figuratively "flows with milk and honey" in a far greater abundance than any promised land of old. She presents the most golden opportunities to those who have the courage and virility to subdue her forests, till her fertile acres and uncover the treasures of her mountains and her seas. Wonderful possibilities are also being revealed in the development of her water power for the generating of electrical energy. Her climate is bracing and health ful. The vegetable and animal life rugged and the true Canadian is a robu type of man.

History.

Canada is a new country. Jacques Ca tier planted the cross and the arms France on her eastern shores in 1534, b her first colony was not established t 1608, when Champlain founded Quebe After a troubled French régime of one hu dred and fifty years this colony was ced to Great Britain. Little had so far bee learned of Canada's resources, for whi Jesuit Fathers labored to convert the I dians, and the traders bargained for the furs, other available energy was employe in defending the colony from other India and their allies. With the establishment

ritish sovereignty the almost continual rder raids came to an end, but wars did t cease. In 1775 the Revolutionary rmies of New England invaded the coun- y and in 1812 the armies of the United tates bore down upon her, but loyally and roically she successfully defended her in- grity and her honor as a British colony. ebellions in 1837 and 1885, the Fenian ids of 1866 and the Boer war of 1899- 902 called forth volunteer armies, but ever was Canada called to arms on so big scale as by the Pan-European war begun 1914. As blessings have followed our ars of the past, "we can but trust that mehow good will be the final goal of ill," far as the present awful struggle is ncerned.

United Empire loyalists to the number f 25,000 came to Canada after the Revo- itionary war. Their coming meant new fe for the country. The dense forests of ntario were cleared to make farms, a lum- ering industry was developed and towns uilt. Canals and railways improved ansportation facilities. A national policy f tariff protection encouraged the estab- shment of factories. Immigrants began come and Canada was given a vision of xpansion and prosperity that has inspired nterprise in all directions.

Government.

British rule is marked by a gradual evo- ution of democratic government. The Que- ec act of 1774 gave Canada her first Con- titution. It allowed the French people heir civil code and guaranteed special ights to the Roman Catholic Church. With he advent of the Protestant United Em- ire Loyalists new problems arose and the Constitutional act of 1791 divided the coun- ry into a French and English Canada. Too much authority was still vested in the Crown. Following the armed revolts of 837 an act of union was passed in 1840 ontaining the elements of our present con- ederation. In 1867 the British North America act, under which Canada is ruled oday, became the law. It provides for the nion of the provinces—at present nine— nto one dominion with a federal govern- ent consisting of a governor-general and wo houses of parliament and provincial egislatures with a lieutenant-governor and ne or two houses of parliament. Each overnment has executive, legislative and udicial powers within a jurisdiction con- titutionally defined, responsible self-rule eing the guiding principle. Dominion con- rol is exercised over all matters not spe- cially assigned to the provinces. Judges and courts are independent of political movements.

Life.

The Jack Canuck of our cartoonists may be more of an ideal than a reality. Outside of small eastern sections where life is regrettably provincial, purely Canadian institutions are of too recent establishment to have left a definite stamp on our people. This fact and our very busy life may account for our limitations in the realm of literature and art. We have no leisure class. So far that which is Canadian is of a distinctly virile type. We see this in our mercantile pursuits, our athletics, our politics, and even in our religious life. Canada is honored as a church going nation, a Sunday observing nation, and a nation with sublime respect for law and order. Lynching is unknown with us. Our home life is not corrupted with the divorce evil. Our schools and other institutions are of a high order.

The Lutheran Church.

We believe that the Lutheran Church in Canada has not so far received the acknowledgment that her merits deserve. She has been reserved and timid, and insufficiently equipped for her Canadian tasks. She was here early, being established in Nova Scotia in 1752, in Dundas County, Ontario, in 1774, and in York County, Ontario, in 1792. Canada has no truer British heroes than her Lutheran Loyalists, who hold their allegiance to the King more precious than homes or property. They brought their big family Bibles, their Lutheran Catechisms and their Lutheran pastors as well as their Lutheran integrity and honor. Later Lutheran immigrants from Europe and the United States have also been people of the most robust type, seeking the freedom and opportunities that only Canada could give them. Their strength of character and thrift are valuable assets to many a community. We are told there are 400,000 Lutherans in Canada, and yet the power of the Lutheran Church cannot be described in such figures. Widely scattered and hampered by the language question and a lack of Canadian institutions, our people have remained in comparative obscurity. But they have been a wholesome leaven and their days are coming. Within the last decade much has been done. A more aggressive home mission policy, the organization of English congregations, and the establishment of educational institutions in Ontario and the Northwest have placed our Church on a firmer basis.

Indications of Lutheran Unity

BY DORNER L. KEYSER.

BY this time all our Luther Leaguers are familiar with the steps taken by the Quadri-centennial Committee last April to make possible the unity of the Lutheran Church in America. Their proposal of a merger of the General Synod, the General Council and the United Synod of the South has been printed in all our church papers; also the resolutions passed previously at a laymen's meeting. As the committee says, "The end in view is the early organic union of the bodies mentioned, and ultimately the complete union of the entire Lutheran Church in America."

At this point a few figures will be interesting. The communicant membership of the General Council, the General Synod and the United Synod represents between 38 and 39 per cent. of the total membership of all Lutheran churches in this country. The Synodical Conference has about 34 per cent., the Joint Synod of Ohio about 5½ per cent., and the Iowa Synod about 5 per cent. A union of these general bodies would represent over 80 per cent. of the members of Lutheran churches in this country.

With these encouraging evidences in mind of definite steps about to be taken in the direction of a united Lutheran Church, let us review some of the movements which have led up to the present status.

For many years a number of the general bodies have exchanged fraternal delegates at their conventions. This practice has brought about a cordial feeling between members of the various bodies, and has opened the way for the friendly discussion of differences and a realization of the many points on which all Lutherans agree.

In the matter of liturgy, there has been harmony among the general bodies now considering the formation of a united organization. About thirty years ago a Joint Committee of the General Council, the General Synod, and the United Synod of the South prepared the Common Service now used in most churches connected with these bodies. The Joint Synod of Ohio has co-operated with the other three synods in the translation into English of the Augsburg Confession and Luther's Catechism. A Sunday school paper is issued in common by the General Council and the General Synod.

For an illuminating example of co-operation, see the title page of the Lutheran Church Annual for 1917. "Issued under the auspices of the Joint Synod of Ohio, the General Synod, the General Council, and the United Synod of the South. Published by the Lutheran Publication Society and the General Council Publication Board, Philadelphia." The reading matter in the Annual lays stress on the friendly relation existing among these various bodies.

In a few months the various co-operating bodies will issue a hymnal which will give all churches belonging to these synods the same forms of worship, the same music, the same hymns, introits, collects, congregational and family prayers. Then a visitor from a General Synod church can take part in the service of a General Council church, and hardly realize that any synodical distinction exists.

Several of the general bodies are co-operating in missionary enterprises. It is proposed to establish in India a Lutheran Theological Seminary controlled by all the Lutheran Synods represented in that field. In missionary activities closer harmony of effort by all Lutherans will prove extremely effective.

All of the general bodies now maintain separate educational institutions in this country. There is practically no co-operation so far as common colleges and theological seminaries are concerned, but the faculties of the schools of various synods exchange plans for courses, texts and methods of instruction. Occasional conferences are held between educators of the Lutheran Church representing various synods. Students often disregard synodical lines in choosing their colleges, especially when convenience of location or superior facilities make a Lutheran college of another synod preferable to one of their own. During my own under graduate days, a number of students from Thiel College—a General Council institution—were transferred to Wittenberg for part of a year. It is obvious that much stronger Lutheran universities could be built by the combined efforts of all Lutherans in each educational center.

Inter-Synodical co-operation is a step in the direction of union but falls far short of organic unity. We can mention two organizations, however, which actually and organically unite members of different General Lutheran bodies, the Lutheran Brotherhood and the Luther League. Both of these laymen's organizations are inter-synodical.

The Brotherhood brings together men of different Lutheran bodies to plan for greater activity in all lines of church work. These men are little concerned with distinctions which have caused the divisions in our household of faith, but they are deeply interested in devising more efficient methods for transacting the business of the Church. The Brotherhood or Laymen's Missionary Movement has been largely responsible for the every-member canvass and bi-pocket envelopes now in use by many Lutheran churches. Naturally men of commercial affairs to see the practical weakness of disorganized bodies such as now constitute our Lutheran Church. They are enthusiastic for more than mere federation in work, and are seeking to bring about actual organic union.

In the Luther League lies a great hope for a United Lutheran Church in America. The League oversteps all synodical lines. It supplies the same topics of study for all local societies regardless of their synodical connection. These topics deal with Lutheran doctrines; with the history of our Church in this country as well as in Europe; with present missionary and educational activities of all branches of the Lutheran Church. In studying about foreign missions, Leaguers learn what the United Synod is doing in Japan, what the General Council is doing in Latin America, what the Missouri Synod is doing in China, and what the General Synod is doing in India. We learn to respect Lutherans of other general bodies because of their zeal in the work of the Lord.

But the Luther League not only informs our young people upon Lutheran subjects in general; it also brings members of different synods into close personal contact. In our local unions we join with Luther Leaguers in our localities representing various synods. District and State conventions draw members of all synods into happy fellowship. We become acquainted with young people of other synods, and form friendships which cover organic divisions with a cloak of charity. In principle and practice, the Luther League is a strong factor in promoting unity in our Church. Is it too much to say that many of our mature laymen who are now forging ahead toward organic unity have been trained for service and taught to love and respect their fellow Lutherans of all synods by their youthful connection with the Luther League?

Probably the most important point to consider with reference to unity in the Lutheran Church is that of doctrine. In this respect all the general bodies are very nearly one. All accept the Bible as the inspired Word of God and the only infallible rule of faith and practice; all accept the unaltered Augsburg Confession *ex animo;* all use Luther's Catechism as a book of instruction. There is some difference in the *amount* of confessional subscription. The General Synod accepts only the Augsburg Confession in the strictly confessional sense, while the other bodies accept the whole Book of Concord. However, the General Synod within recent years (in 1913) adopted a statement giving recognition to the Secondary Symbols that puts her virtually in accord with the other bodies. The small difference can easily, in the opinion of the theologians, be co-ordinated and adjusted.

At the next conventions of the General Council, the General Synod, and the United Synod, memorials will be presented offering an actual constitution for consideration for the formation of a new body to be known as "The United Lutheran Church of America." In view of such an encouraging outlook, we should like to blind ourselves to any possibility of failure in this effort; but optimism which ignores facts is a delusion; so we must face the issue squarely. Are there any rocks on which the noble ship of Lutheran unity may be wrecked? There probably are, and they must be charted in order to be avoided.

In the first place, we shall assume that the three general bodies adopt a constitution bringing them into organic union. They will comprise a little more than one-third of the Lutheran Church in America. The Synodical Conference or Missouri Synod alone has almost as many members as the contemplated United Synod of America. Can a constitution be framed which will be acceptable to all other Lutherans, or even to a large majority?

Even with a common doctrinal basis, there are points of difference in interpretation. Some of these seem rather fine spun to our lay minds, but are of vital importance to students of theology.

We must recognize also that in matters of polity and practice our various synods have some differences. Church government in Lutheran churches covers the entire range from Congregational to Episcopal. Leaders in various branches of our Church see the need of a more definite form of organization with a possible tendency toward the Episcopal system. The larger the

Church grows and the more united it becomes, the more necessary will be a system which will co-ordinate and develop each local congregation.

The problems of pulpit fellowship, mixed communion and secret orders will require tactful and charitable consideration before they can be solved to the satisfaction of all branches of our Church.

Differences of language naturally tend to vanish, though many years must pass before Lutheranism in America will uniformly adopt the language of the nation.

In a country such as ours, political questions often arise which divide people whom the closest ties of blood, friendship and religion have bound together. We can only pray that no national question now confronting the American Republic, nor any future situation, may either prevent closer union of the Lutheran Church, or cause a division after organic unity has been finally realized.

Can the Luther League help the Church of the Reformation in this country to realize her hope of union? We believe it can. As in the past, the League can instruct young Lutherans in the doctrines and practices which are common to all synods; it can form bonds of fellowship among young Lutherans of different synods; it can agitate the question of unity, and raise up leaders among the men and women of our Church to work for unity; Leaguers can and should pray for a United Lutheran Church in America.

The Virgin Islands

BY REV. C. E. HOFFSTEN.

THE year 1917 will go down in Lutheran history as a year of exceedingly great importance, not only because it marked the 400th anniversary of the Reformation attended with countless celebrations great and small throughout the length and breadth of our land and the whole world, and this in spite of the great war, but especially because of that great movement set on foot and brought to such a state of completion that victory is absolutely assured and requires now practically only the formal meeting of November, 1918, to bring about the final consummation, namely, the merger of the three great bodies of Lutherans in America, the General Council, the General Synod, and the United Synod in the South. It is earnestly to be desired and surely to be hoped that no single synod or body comprising these larger bodies concerned in the merger will balk at the union and decide not to affiliate with the United Lutheran Church with its gigantic program of work in building up our Lutheran Zion in America.

Another step of immense importance taken by the General Council at its recent meeting in Philadelphia was the taking over of the work of the Lutheran churches in the Virgin Islands. These islands had belonged to Denmark for a period of over 200 years, during which time the Danish Church had cared for the spiritual welfare of the Lutherans on the islands.

The Danish West Indies, as they were formerly called, were purchased by the United States Government in the spring of 1917 for a sum of $25,000,000, which is equivalent to $283 per acre. Not only was all political connection with Denmark cut off with the transfer, but all ecclesiastical connection of the churches in the islands with the Danish Church was likewise automatically severed, depriving them of needed support. Thus cut adrift, these churches, too weak to maintain themselves, turned to the great land in the West, to which the islands now belonged, and singled out the General Council of America to whom to turn for assistance in their hour of need.

They accordingly selected commissioners and sent them to the meeting of the General Council in Philadelphia to present their cause, petitioning the Council to take charge of the work in the islands. Provost Helweg Larsen, Pastor Kastrup, and Mr. McFarlane, a native of the islands and a parish clerk connected with one of the churches, were present at the Council meeting and presented the cause of the churches.

Rev. A. C. Kildegaard, of New York City, member of the Danish Synod of America, who had been sent as a commissioner to the islands by the President of the General Council to make an investigation of the work in the churches, was likewise present and gave a brief verbal report.

Previously, however, he had given a detailed report of his work to the Provisional Committee of the Council in charge of the work of the Lutheran churches in the Virgin Islands, and this report, together with the

recommendations of this committee, was presented to the Council.

It should be stated that the Danish pastors who have served the congregations so faithfully and well have shown a wonderfully commendable spirit in being willing to remain in the service of the churches until such time as men can be supplied from America.

The first concern of the board, therefore, is to secure a superintendent for the work to take the place of Provost Helweg Larsen. This the board is earnestly endeavoring to do, and it is to be hoped that ere long the name of the new superintendent can be made known to our Church. Other pastors and workers must also be secured without delay.

In order to acquaint our people with this new work which the General Council so courageously and unflinchingly took hold of (anything less would have been a manifest dereliction of a god-given duty and privilege) the board has also engaged the services of that veteran worker in the vineyard of the Lord, Rev. C. H. Hemsath, for a period of six months. We bespeak for him a warm welcome everywhere and earnestly hope that the same enthusiastic interest in the work in the Virgin Islands that was manifested at the meeting of the General Council may prove to be contagious in every part of the Church represented at the meeting.

We also believe that the great general interest will manifest itself not only in the General Council but also in the General Synod and the United Synod in the South, even before the merger is consummated, because this work is destined to become a very important part of the work of the United Luthern Church in America. But not only in these bodies, but also in the Danish Lutheran bodies, whose co-operation in the work is earnestly desired. For this reason we ask for publicity in the organs of these respective bodies.

Funds for the work in the Virgin Islands should be sent to the treasurer of the board, M. S. F. Telleen, 274 Upper Boulevard, Ridgewood, New Jersey.

Following this introduction other articles will appear, setting forth interesting information concerning the Virgin Islands themselves and the work of the Lutheran churches.

General Suggestions for Junior Luther League Leaders

BY MISS BENDA MEHLHOUSE.

TO keep up a live interest among the children after you have them at the meetings, make the routine work interesting.

Attendance Records. A large shield with names of the children and space to mark attendance, and a corresponding small one for each child on which gold stars are put when present, at close of year to be given child, fosters regular attendance.

Birthday Rolls. Make a card each month with an appropriate picture (covers of current magazines will do), the calendar pad and the names of all the children whose birthdays come in that month. Add a gold star when birthday offering is brought.

Guest Rolls. To record all visitors to Junior Luther League, use a sheet of cardboard cut out like old-time sign boards, with pictures of Colonial ladies (Roger Bros. silverware ads can be used), and the words "Ye Gueste Roll" cut from *Saturday Evening Post.*

Honor Rolls. An outline of a banner made from gold paper on a white card, with names of all the children written in banner. Add stars as recognition for special work done—black for being present at every meeting, red for memory work, white and blue for other standards, and gold for complying with all.

Rainy Day Roll. For little folks put up card with large black umbrella and tiny figures of children with umbrellas. Add gold stars after names of those present at meetings on rainy days.

"Go to Church" Roll. Foster church attendance by putting a church cut from brown or gray paper on a card and add stars for those present at church services.

Appoint boys and girls to do this work, have Attendance Sect., Birthday Sect., Visitor's Chairman, etc., who will look after this work.

To get new members arrange a membership campaign. Put up a poster with group of girls and boys in upper corner and several of the well-known "Old Dutch

Cleanser" figures. Add words: "We're After You for Junior Luther League."

To increase attendance paste pictures of girls and boys in a row on a card, and below it print: "We're going to the Junior Luther League meeting. Are you?"

From time to time have socials or good times for the Juniors. A poster with "Junior Social" in pink letters and pictures of children and the date will announce this. Easter, Hallowe'en, Thanksgiving, Valentine, Washington's Birthday form abundant material for posters, decorations, games, etc. A Japanese party, a Flag party, with decorations of the flags of all nations, and stories told concerning them, are other suggestions.

Let the children do the largest part of the work in the Junior League; the leader simply directs them. Appoint a program committee, have them assist in the distribution of the readings and exercises for each meeting. Have a committee on decoration, whose duty it is to make room ready. Have them distribute song books and all material and decorate the room simply with a few flowers or the Luther League colors, or more elaborately for special meetings.

Use pictures in the Junior Luther League. The religious subjects in the Perry pictures will often help in the study of the Topics. Distribute these from time to time. See that good pictures are on the walls of your Junior room. "Jesus Blessing the Children," "Christ in the Temple," a picture of Luther, Muhlenberg, some of the great heroes of our Church should be there—their unveiling made a special service.

Give children something to do in the meetings. Keep their hands busy. Children love to do things. Have children make note-books. On cover have Luther League colors and pictures of children, and let the children write in the topic of each meeting, and something concerning the meeting. Let them make scrapbooks to be sent other children. Mottoes and banners for the walls of the room can also be made. For other suggestions get the book entitled "Things to Make."

Tell stories in the Junior League. Have good stories to tell in your meetings. Plan a "Story Hour." *Everyland,* a children's magazine, gives many good stories to tell, and "Other People's Children" is a good book of stories.

To increase interest in the work arrange several classes during the year among the Juniors for special study. A wealth of interesting material has been arranged for this purpose:

(1) "African Adventurers," a book for six meetings, a story of two little African boys. To be used with it there comes a Helps for Leaders, African Painting Book for the girls and boys to color, African Picture Sheet for making note-books and posters, African Picture Stories, six stories of Africa with pictures, How to Make an African Village—delightful work for the Juniors.

(2) "Bearers of the Torch"—a book of six interesting stories, made fascinating to the children by the shoes which the people in the book wore: Seven-league Boots (Martin Luther), Horse Shoes (the Wesleys), Walk-over Shoes (Maid of Wales), Lady Slippers (Mrs. MacFarland, who started school in New Mexico), Shoe of All Trades (William Duncan, who went to Indians at Fort Simpson), and Arctics (Sheldon Jackson, who worked among Alaskans).

Organize children into these classes, stimulate good-natured rivalry in work done in each class. At end of classes have public meeting to show others what was done.

The Value of a Junior League

BY RAYMOND FICK.

THE value of a thing depends a great deal on how we appreciate it. Sometimes we only realize the value of a thing when we either have lost it or can no more enjoy it. So, too, with the membership in any organization. We get out of it what we put into it. Only a Senior Luther Leaguer realizes what the Junior League has done for him. While a Junior we think of it only for its social, athletic and other activities, instead of its educational and religious advantages. The Junior League offers its members their first opportunity of learning how to conduct a meeting. It also aims to teach them to be prompt and faithful. The discipline the members gets will be of advantage to him or her in daily life. Again, the Junior League stands for fellowship. It is here very often that young girls and boys form friendships that last throughout life. But a Junior League will then only be a success when each officer and member feels their responsibility. There are two things that

the officers and committee should try to do. 1. They should keep posted and inform others of what the Church is doing, and also know the needs of the local congregation. This would mean greater interest in, and a more loyal support of the Church.

The other thing that the League should do is to seek to stimulate and arouse activity. This would increase church and Sunday school and church attendance. It must not be thought that attending the meetings of the Junior League is equivalent to attending the church service were the means of grace are dispensed. Every Junior Leaguer ought to attend church services at least *once* a month. Again, officers and committees are the ones who will make the League succeed if they have "steam" in their make-up. It is the engine that makes the train go. These are the engines of the society and they must have enthusiasm otherwise the society will just drag along. Again, the cars attached to a train go as fast as the engine that pulls it goes. So, too, will the members have "steam" or enthusiasm if the officers have it. No League will be a failure which has members who are devoted to their church and its welfare. Furthermore, the committees and officers must work. That is what the League is for. The best things in the world are gotten by hard work. In order to do work in the right way we must prepare ourselves properly. A program should be announced at each meeting for the next following meeting. Anything worth doing is worth doing well. Every one in the Junior League ought to try to do his or her best. If any one fails to do their duty some one else ought to be asked to do the work. The Junior League ought not to be a place for "blockers," "pull-backs," "kickers." etc. Life is too short to waste. If we observe these rules we can make the Junior League a fine society. Again, the influence of the Junior League will be felt among young people who are not members of it. In time these may be brought to join it. It will also exert an influence on the other young people's societies in the community. In order that successful extension work may be done our committees ought not to be made up of those whom we want to get interested in the work, but those who can best do that work. It is also a mistake to offer a new member an office upon entering the society. He should be enough interested to become an ordinary member until such time as the leader or pastor may come to know his or her fitness for the place. In assigning the work no favoritism must be shown. Every member who has the wish and the ability should have a chance. Hence the terms of the officers should not be too long. In this way a trained membership will result. Finally, the Junior League will one day become the Senior League. Hence the more training the Juniors receive, the better Seniors will they become. The purpose of the League is to help the Church, and the way to help the Church is to learn all you can about it, give what you can toward its support, and seek to win others to unite with it.

Kansas State League Convention

THE Seventh Annual Convention of the Luther League of Kansas will be held in the First Lutheran Church, Topeka, Kansas, on Wednesday, Thursday and Friday, May 1, 2, 3, 1918. "League Efficiency" is the theme. The convention will open on the afternoon of May 1, and will close with a Rally on the following Friday evening.

The first speaker will be Governor Arthur Capper of Kansas. He will address the convention on "Kansas and the War." Other speakers on the program are Rev. J. F. Krueger, of the Western Theological Seminary, Atchison, Kansas; Rev. R. B. Peery, D. D., President of Midland College, at Atchison, and Rev. W. Albert Ericson, President of the Kansas Conference Luther League (Augustana Synod). One or more of the officers of the Luther League of America will also be present to take an active part in the convention.

Several social times are also being planned by the Topeka Luther League for the entertainment of the visiting Leaguers to round out the very interesting program. A large attendance is expected, both of visitors and delegates, and with favorable climatic conditions this is expected to be one of the best conventions in our history.

LOVE YOUR WORK

It is easy to learn to love your work, if you put into it your best effort, and it is just as easy to come to dislike your work if it is belittled by half-heartedness and indifference. Do the work you love, when you are given your choice. Love the work you do because you do it well.

What Successful Methods of Junior Work Have You Tried?

BY REV. E. A. TRABERT.

YOUR methods depend entirely upon your attitude toward the Junior League. What is it, is it simply a club or social organization. I have a definition of the object or objects of the Junior Luther League and it differs greatly from the definition which would be given in any other denomination or body outside of the Lutheran Church. It is this. To assist in bringing the child to a consecrated knowledge of its relation to the Lord Jesus Christ as his personal Saviour and by translating that consecration into the language of Love. If that is the supreme object of the Junior Luther League, all your methods must be centered upon that object. I have attempted to center everything upon that object in my work. In doing this, in the first place, I do not in any sense of the word have the Juniors have any relationship whatever with the Seniors. I have not made a division, but I have found that the Junior Luther Leaguer who has been faithfully trained in the Junior work, when he has reached the age of confirmation he will naturally gravitate into the Senior Luther League. I believe I am safe in saying that ninety-five per cent. will go into your Senior League and you will not need to put them out of your Juniors. They simply grow too big for the Juniors. I have always had a real organization of the children, not a makeshift organization of which the leader is the manager and director, and does everything,—a real organization where the children are permitted to speak freely, as they desire; where they make their own motions. I believe the pastor should be the leader of the Junior Luther League, for I believe there is no one so qualified to train the children of the Church as the pastor, and if the pastor is not qualified, it is up to him to learn something about it and do it.

In my work I use the blackboard constantly. I use memory work very extensively. We also give them topics upon which they are to write essays (I provide the material for these essays). We have occasional socials although I wish to say that the one thing by which I have been able to hold the children together and to give them constant enthusiasm, is by making use of their faculties. I find that there is nothing so pleasing to the child from the age of eleven to twelve to fifteen or sixteen as music and singing. You can hold the interest of Junior League if you make greater use of singing. Special musical programs are rendered not only by the Junior League, but at the regular order of the evening service and the Juniors render a special program. I know of absolutely nothing that is more stimulating than the use of the faculty of singing.

WON BY LOVE

A Christian woman once established a kindergarten, where she hoped to teach little children always to be kind and loving to others. In the class there was one disobedient boy. He was very disrespectful, was ill-mannered, unruly and ever ready to disturb.

One afternoon while the children played around her, the teacher, being tired, slept for a few minutes. She dreamed. In her dream she saw Jesus, who said to her: "My dear child, I have loved you faithfully all these years, disregarding your mistakes, disregarding your sin and I love you still. Will you not for my sake love that thoughtless boy?"

When her eyes opened from sleep, she saw the boy standing near, seemingly ready to play some new trick. Without waiting she hugged the boy and kissed him—for Jesus' sake.

The boy looked into the teacher's face in wonder and smiled, and from that hour became one of the most obedient and lovable children in the school. He had been won by love.

RECORD DEMAND FOR BIBLES

With publishers falling daily farther behind in their orders, the war has created the greatest demand in the history of the nation for Bibles. Publishers say that any one who possesses a set of electrotype plates for the New Testament, pocket size, owns something almost as valuable as a steamship. Many of the publishers report their presses running from fifteen to eighteen hours a day, but they are still several weeks behind orders already received.

HOW LUTHER VALUED MUSIC

Luther had a keen relish for the beautiful in music, but the relief and comfort it afforded him through expressing his own feelings were with him trivial commendations as compared with its use in bringing home gospel truth to heart and conscience. The melodious cadences and clear and brilliant phrases of sacred song were for him golden characters by which the knowledge of God was to be imprinted on the memory. Never is the singleness of the man's heart more conspicuous—the concentration of his soul upon one grand life-purposes more evident—than when, with congenial toil, he sets to simple words and simple tunes, for children to sing, the main verities of Christian faith, the main facts of Christian story.

Luther gave the initiative for countless psalms and hymns and grave sweet melodies, sung by the Protestant vanguard of mankind. The best religious inspiration of these last ages is in spiritual song.—*From Peter Bayne's "Martin Luther."*

MISSION SCHOOLS APPRECIATED

"You need have no fear whatever that my government will do anything in Chieng Mai calculated to injure your school. Such a course would indicate naught but ingratitude and folly on the part of the government." These words were addressed to missionaries in Siam by the under secretary of education. He said that the government is grateful for what is being done by the Presbyterian mission schools and expressed every hope and desire for the success of the work. In answer to his request to see the government schools, the Viceroy said to Dr. Norris of the Rockefeller International Health Commission: "The only schools worth seeing here are the mission schools." We are not surprised to note that Christian mission schools are proving their incomparable worth in heathen lands. To us it seems a matter of course that it should be so. But the recognition of their efficiency and value on the part of the rulers and authorities is cause for thankfulness and affords a hopeful outlook for the spread of Christianity.

ARMY AND NAVY SCRIPTURES

Immediately on the entrance of the United States into the world war, the American Bible Society prepared special editions of the Bible, the New Testament, the Book of Proverbs, the Book of Psalms, and the Gospel according to St. John, for the especial need of the soldiers and sailors. These were bound in khaki or khaki-colored cloth, or a blue cloth where that color was preferred for the Navy. These volumes all had in them a page for the name, address and service, and another page for memoranda.

Between May 1 and December 31, 1917, the society has sent out, in addition to all its ordinary and regular work, *1,232,463 copies* of these special Army and Navy editions. Funds to care for the expenses connected with this distribution are now being solicited.

JEWISH CONVERTS TO CHRISTIANITY

During the nineteenth century 72,740 Jews were baptized by Protestant pastors. In the same period 57,300 Jews were received into the R. C. and 74,500 into the Greek (Russian) Churches. At present 750 Protestant Jewish converts are daily engaged in preaching the Gospel as their one business of life, 300 of whom are in the Anglican Church alone.

MISSIONARY FACTS

In Chile, where the Roman Catholic Church is better organized than in any other South American country, there are only enough priests to average one to 10,000 people.

The greatest stretch of unevangelized territory in the world is the center of South America.

In Mexico, there are only two hundred ordained evangelical ministers, both foreign and native, to preach the Gospel to a population of 13,000,000—an average parish of 75,000 people.

The Moravian Church has more communicants on the mission field than in its home churches; the proportion of missionaries to home church members is one to eighty-seven.

Over forty African tribes, not yet captured by Islam, are said to be open to Christian approach. True missionary strategy demands that they be won before Mohammedanism influences get a foothold.

The invitation of an Arab sheikh, said to be the strongest personality in Arabia, to Dr. Paul Harrison, an American missionary, to visit his capital, may open the way for the extension of missionary work to the very heart of Arabia.

General Secretary's Letter

DEAR FRIENDS:

Your secretary is very happy today, for there has come to his desk a letter from the office of the National Lutheran Commission for Soldiers' and Sailors' Welfare, stating that the drive for $750,000 has been successful to the extent of one million dollars and over and the end is not yet. What a lesson for the Lutheran Church of America! What big things we can do when we work unitedly!

Since my last letter I have been in Buffalo meeting with the committee having in charge the arrangements for the Thirteenth Biennial Convention of the Luther League of America, which is to meet in that city, August 27, 28 and 29. The business sessions will be held in Holy Trinity Church, Rev. F. A. Kahler, D. D., and Rev. P. E. Scherer, pastors, located at Main and St. Paul streets. The District League of Buffalo and Vicinity and the Federation of Men's Bible Classes will be the hosts.

One of the best conventions of the Luther League of America was that held in Buffalo in 1904. The local committee claim that the coming convention will be even better.

Lutherans are said to be slow and that is true when it comes to adopting methods in vogue elsewhere. The Luther League of America is one of the very few organizations which has not at conventions asked a registration fee of its delegates. We have become fashionable at last, however, and the Executive Committee has decided to ask a registration fee of $1 for all delegates. Organizations which pay the expense of their delegates should include this item. The money thus gathered will be used to defray the traveling expense of the speakers.

Now that the dates are fixed for the convention, arrange your vacations accordingly. Buffalo is but one hour's ride from Niagara Falls.

Every local League is entitled to representation by one delegate, each district by three and each State by ten, and an equal number of alternates. Visitors also in any number are welcome. Credentials are now ready and may be secured from the General Secretary, 838 Drexel Building, Philadelphia, Pa. Send for them today. Do not come to the convention without one. The program will be suited to the times and you will be doing both your Church and your country a service by sending your full quota of delegates.

The following State Leagues have fixed their conventions as follows: Kansas, May 1, 2, 3; South Dakota, May 3, 4, 5; Ohio, May 8, 9; New York, May 21, 22, 23; Pennsylvania, June 25, 26, 27. The other States wishing the services of the General Secretary will kindly note these dates and places and arrange their dates accordingly.

Several of our Leaguers in the service have looked in on the General Secretary as they passed through Philadelphia and he has been privileged to make their stay in the Quaker City a little less monotonous than it otherwise would have been. Will not all of our Leaguers feel free to do the same when in this city?

One League has added an extra officer called the Advertising Agent. It is his duty to keep the League before the public. He has erected a bulletin board in the front vestibule of the church and one in a display window of a store building near the church. He announces the Topic subjects and the leaders on these boards. It has proved a success.

Here are some modern beatitudes for our Leaguers:

Blessed is the man whose calendar contains League meeting night.

Blessed is the man who is faithful on a committee.

Blessed is the man who will not strain at a drizzle and swallow a downpour.

Blessed is the man who can endure an hour and a quarter in a place of worship as well as two hours and a half in a place of amusement.

Blessed is the man who loves the Church with his pocket as well as with his heart.

Blessed is the man whose watch keeps Church time as well as business time.

One of the goals of the Luther League is the organization of new Leagues. Let every extension committee take the matter to heart. Has your church a Junior League? If not, you can start one. If you cannot get a superintendent, you can run it by a committee of your Senior League. You have the children. No doubt about that. If your church is of considerable size you need an Intermediate League. You can have one if you will pay the price of consecrated energy.

How about your neighboring Lutheran church which has no League? Invite some of the young people to your League meeting and offer to help them organize one of their own.

How about neglected rural districts? Are

there any of these outside your town that you could help?

How about the institutions in your town upon which you could make an impress for good?

There are probably a score of opportunities right at your door to do Luther League work and the Luther League summons you to take advantage of them. Won't you do it?

Let us all come up to the national convention in August with reports of work done that will rival any previously made, with our dues and Jubilee Fund all paid. In short, let us make of this a record breaking convention.

HARRY HODGES,
General Secretary.

BOOK REVIEWS

"THE RECORD OF A QUAKER CONSCIENCE" (Cyrus Pringle's Diary).

This little book consists of the diary of a young Quaker who was drafted for service in the Union Army in 1863. The diary relates in simple style the experiences which befell the narrator as he followed his hard path of duty. Incidentally it reveals a fine and sensitive type of character.

This book is published by the Macmillan Company at a price of 60 cents per copy. The book is nicely bound in blue cloth.

"MY CHURCH," by Ira O. Nothstein, pastor Grace Lutheran Church, Rock Island, Ill. Silk cloth, 60 cents net; art cover, 25 cents net. Augustana Book Concern, Rock Island, Ill.

This is Volume III of the Lutheran Manual prepared annually by Pastor Nothstein. It pertains principally to the history, work and spirit of the Augustana Synod. It is well illustrated and for those desiring information in regard to the Augustana Synod, it is the best thing in print.

"DOCUMENTARY SKETCH OF THE REFORMATION," by L. Franklin Gruber, St. Paul, Minn. Mussgang, 323 Cedar Street, St. Paul, publisher. Price, 30 cents a copy.

This is a reprint in pamphlet form of the articles appearing in Lutheran Church Review of July and October, 1917. This is a valuable contribution to Reformation literature and those who are interested will find it well worth the price.

"JESUS IS COMING," by W. E. B. The Moody Bible Institute of Chicago.

We do not agree with all the positions taken in this book. We do not believe in the spectacular aspects of the millennium. There is a great deal of truth in the book, but mixed with much error and doctrines that as Lutherans we cannot accept.

"PROTESTANTISM IN GERMANY," by Kerr D. MacMillan, President of Wells College. Cloth, pp. 282; index. Princeton University Press, Princeton, N. J. Price, $1.50 net.

This book is practically made up of lectures delivered at Princeton Theological Seminary in 1916-17, on the L. P. Stone Foundation. There are eight chapters, covering such phases as "The Personal Influence of Luther," "The Early Views of Luther Regarding Church Government," "The Establishment of the Territorial System," "Theories and Practice," "The Nineteenth Century" and "The Effects of the Territorial System upon the Church." In the preface President MacMillan makes this statement:

> At all events, the present war cannot be laid at Luther's door, as M. Paquier attempts to do, for the Lutheran Church as it developed after Luther's death had no more resemblance to his ideals for it than to the Church it superseded. The transference to the civil authority of all the powers, prerogatives and privileges formerly possessed by the Roman hierarchy, and the investment of the prince with all the authority in both Church and State, gave the opportunity to a strong race of rulers to establish, on the basis of both divine and human law, a form of absolute monarchy such as western Christendom has never witnessed elsewhere, and which has for its presupposition the essentially Roman Catholic and mediaeval idea of the submission of the individual subject to the prince-bishop in both civil and religious things.

In the initial chapter President MacMillan also makes this statement:

> Calvin's system of doctrine and church government has been more widely received and more influential than the teaching of Luther, but the person of the Genevan Reformer has never fascinated the imagination and dominated the thought of his followers as has that of Luther in Germany.

There is a sense in which this is perhaps true. There is another sense in which it is open to very serious question, and the seventy-seven million Lutherans in the world will challenge the correctness of this statement. With much in the book we quite agree. From many of its positions and statements, as a Lutheran we dissent. It nevertheless is good to see how others view us. It is a book to be read with discrimination.

OUR STOCK OF GOLD

The gold monetary stock (coin and bullion used as money) in the United States on November 1, 1917, is estimated in Secretary McAdoo's annual report at $3,041,500,000. The increase in the past ten months has been $174,500,000, and in the past three years $1,236,500,000. In five years the portion of the world's gold monetary stock held by the United States has increased from approximately one-fifth to more than one-third.

Many people take no care of their money till they have come nearly to the end of it, and others do the same with their time.—*Goethe.*

REV. LUTHER M. KUHNS, Editor, Omaha, Nebraska; with W. C. Stoever, Litt.D., Philadelphia, Pa.; J. M. Reynolds, Valatie, N. Y.; I. S. Runyon, New York, N. Y.; A. T. Mieuler, Philadelphia, Pa., *as special associates, and the co-operation of the Literature Committee of the Luther League of America.* Send all articles, communications and news items that concern the Editorial Department to the Editor, Rev. Luther M. Kuhns, 440 Paxton Block, Omaha, Nebraska.

Luther League Review

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Editorial

MUTUAL SYMPATHY BETWEEN PASTOR AND LEAGUERS

The Luther League is an auxiliary of the Church for service. To render the Church the greatest service, there must be mutual sympathy between the pastor and the Leaguers. It is entirely possible for a pastor to take such interest in the League that his personality will not in the least either disturb or interfere with the work the young people are doing for the Church through the channel of the League. If the pastor takes an interest in his young people and shows them that they have some part in the Church, he can easily bring the young people of his congregation to know that they have a place to fill. If he shows them that they have a responsibility, if they can feel that the pastor is with them, they will do twice as much work and they will look for him and will desire his presence at all times. Under such conditions, if the pastor is not present, the young people will miss him. When he is not present at the meeting, they will want him. This is true when the pastor's relation to the League is such as to make the young people feel that when he is not there they want him. It is the interest that pastors take in the young people that awakens their greater interest in him and the Church.

LEAGUE ENTHUSIASM

To fill the young people with enthusiasm as a rule is not difficult. Educate them to know their Church and what the work of the Church is, and it will be found that the young people, if they know what is to be done, will be ready to perform their task with their might. The larger possibilities of League work and the resources of the League can only be called into service by the development and training that come from greater interest in the work of the organization. A pastor relates this experience: "I believe that I can send a telegram today to the president of my Luther League—he is not yet twenty—to take the service Sunday morning, and he will take the whole service from beginning to end and will read a sermon." As raw material he was taken at sixteen and developed through the instrumentality of the League, into what he is today. This was development along personal lines and the larger possibilities of the League are to be attained by educating the members of the society along these lines. It appeals to their personal enthusiasm for service.

DEVELOPMENT OF LEADERS

Much has been said about the development of leaders for the conduct of devotional meetings. There are other kinds of leadership. Any kind of leadership must come through a gradually ascending scale of work. Let the second task be larger, let it demand more of the Leaguer than the first task, and so on up. Another factor is encouragement. Encourage your young people in leadership. They are naturally timid at first and need encouragement. Perhaps some can remember when they first rose to speak in public, how the knees smote one against the other. Perhaps they were as much bewildered and stage-struck as the young preacher who said: "I am come to heal the dead, to cast out the sick and to raise the devil." Do not make fun of them when they make mistakes—encourage them. When they are older they will not care for the laugh. Get them out first of all and train them. The

Luther League has developed many leaders. There are many organizations in this movement where the pastor can call upon half a dozen or more young men to take charge of a service. A few years ago, perhaps, they could not have done this. Through the League they have been developed into leaders.

GO IN THE DEVOTIONAL MEETING

Three things are absolutely necessary to make devotional services "go." In the first place, a live pastor. If you fail in the pastor, you fail. Second, preparation, and, third, execution. Preparation must be made for the devotional services. The devotional committee, consisting of the pastor or his wife, the president of the League and one or two other members, should arrange for the leaders and plan for the meeting. You cannot have a devotional service without the Luther League Topics. The committee should appoint those who are to lead and discuss the Topics one quarter in advance. The president of the League should take his place and open the devotional service according to the Luther League Hymnal or the order of service in the Topics. Encourage your members to study the Topics. If they can remember but one sentence and say that, it is something. Discuss the Topic at your devotional meeting. When necessary, the pastor should fill up any gap. A short sketch ,a clipping, scripture reading, may be used in the meetings. Do not prolong the meeting until it drags. If you have the meeting after the evening service, many of the congregation will remain for it. If you have the meeting before the church service, true to their motto, "Of the Church, By the Church, For the Church," the young people in honor will remain for the service. Your League will grow where the devotional meetings are not dead, formal affairs. The whole congregation will be members of the League. With a live pastor, a wide awake League and a true spirit of devotion, the League will be doing God's work and training needed leaders. To sum up, there is need of a live pastor, then preparation, then execution. One of the great mistakes in young people's work is that the young people are not taught the real place of devotion and worship as a part of their own individual spiritual life. This is the service the League can in a peculiar way render the Church. Too often there is a meeting and the real spirit of devotion and worship is not found in it. Devotional services will "go" if as a League we teach the young people and emphasize that it is a time of worship and devotion when the members are assembled for the devotional meeting. We lose out of our lives a great deal if we lose the spirit of devotion. We cannot serve God unless we bow before Him in prayer, praise and adoration.

LUTHER LEAGUERS IN THE SERVICE

Albin Anderson, Co. A, 1st New Hampshire Inf., Camp Greene, N. C.

Clarence E. Hendrickson, Supply Co., 134 Inf., Camp Cody, N. M.

Harry Henrickson, Co. H 3-4, Camp Perry, Great Lakes, Ill.

Elmer Hypse, U. S. S. Huron, New York City, care Postmaster.

Jonas Cleven, U. S. S. Leonidas, New York City, care Postmaster.

Martin Hult, First Prov. Fire Co. No. 1, Camp Johnson, Fla.

Ausgar Fogelstrom, Co. F, 38th Inf., Camp Greene, N. C.

Russell Johnson, Co. B, 43d Inf., Poydras Dock, New Orleans, La.

Daniel Johnson, Co. B, 7th U. S. Engineers, Ft. Leavenworth, Kan.

Henry K. Swanson, 361 Aero Squad, Colifeld No. 2, San Antonio, Tex.

SERVICE FLAGS

Reformation, Rochester, N. Y., Rev. F. F. Fry, D. D., 48.

St. John's, Saltsburg, Pa., Rev. F. W. Ash, 4.

St. John's, Brooklyn, N. Y., Rev. C. J. Lucas, 38.

Third, Louisville, Ky., Rev. M. D. Geesey, 11.

North Baltimore, O., Rev. E. P. Scharf, 3.

Kountze Memorial, Omaha, Neb., Rev. O. D. Baltzly, D. D., 90.

Berlin, Pa., Rev. H. B. Burkholder, 16.

Luther Memorial, Erie, Pa., Rev. E. C. Herman, 29.

St. John's, Erie, Pa., Rev. G. A. Benze, D. D., 61.

Maurelund, Stanton, Ia., Rev. E. O. Elmquist, 49.

Luther League Supplies

Luther League Topics

"These are the best topics ever issued for use at young people's devotional meetings. The Lessons are arranged in accordance with the general plan of the Church Year. They are Biblical and Doctrinal, Historical and Missionary and contain appropriate Daily Bible Readings, Scripture references and illustrative suggestions. They are largely used and deserve to be adopted by every Lutheran Young People's Society."

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Our Churches and Institutions

In Some of Our Large Cities

NEW YORK

—The Lutheran Church of the Epiphany, New York, M. L. Canup, pastor, is preparing to celebrate its fortieth anniversary in 1920. The year 1917 was one of the best in its history, 410 members contributing more than $8,000, of which $1,400 was for missions and benevolence. The Reformation thank-offering amounted to $300.

—The Inner Mission Society of New York City expended $7,539.98 in its work during 1917 when the city missionary, Rev. Dr. F. F. Buermeyer, visited more than 2,800 persons in hospitals, 800 visits to families in tenements and 275 visits to prisoners' families. The Ladies' Auxiliary raised and expended $5,486.30 in the work. Rev. M. L. Canup, formerly of the United Synod, is president of the Inner Mission Society.

—The congregation of St. Thomas Lutheran Church of New York City celebrated the tenth anniversary of its organization January 13 to 20, 1918. A fine program with much historical information was issued. As a result of the financial effort the church has become self-supporting.

—Rev. J. B. Reimensnyder, D.D., is receiving many commendations on his volume, "What the World Owes Luther." The Christian Union Quarterly says of it, "There is no small book dealing with Luther that is quite so satisfactory as this fascinating little volume. It is brilliant in style, scholarly in treatment and satisfactory in presentation."

—In New York City there are 824 Roman Catholic priests; in Chicago, 643; Boston, 598; Philadelphia, 521; St. Louis, 507; Pittsburgh, 422; Baltimore, 405; Milwaukee, 362, and Cleveland, 353.

PHILADELPHIA

—St. Matthew's Church celebrated the centennial of its organization the last week in January. Thirteen members of this congregation have entered the ministry and one of these, Rev. Edwin Heyl Delk, D.D., is now its pastor.

—Rev. Paul E. Scherer, of Charleston, S. C., Fellow at the Philadelphia Seminary, has been called as associate pastor of Holy Trinity Church, Buffalo, N. Y., Rev. F. A. Kaehler, D.D., pastor.

—An important meeting of thirty Lutheran ministers of the General Synod and the General Council took place in Zion Church, Sunbury, Pa., on January 8. A Pastoral Association was formed to include Lutheran ministers from seven of the central Pennsylvania counties, which will include eighty-five ministers, whose parishes number 35,000 confirmed members.

—The net contributions of the native churches of the General Council Mission in India amounted to $20,039 during the past biennium, and notwithstanding war conditions and in spite of the fact that no new missionaries have been sent into the field during the past two years, a gain in converts has been made and general conditions are most encouraging.

ATLANTIC CITY

—Rev. Frederick C. Krapf, pastor of St. Andrew's Church, Pacific and Michigan avenues, Atlantic City, N. J., invites any Lutherans attending the National Education Association, which meets at Atlantic City from February 24 to March 3, to attend the services of St. Andrew's Church. He will be pleased to receive any names in advance.

LOUISVILLE, KY.

—Robert Winkler, a member of the Third Church, Louisville, Ky., and a member of the forces in France under General Pershing, was (in orders of November 17) cited for bravery and later was decorated with the French war medal.

TOLEDO, OHIO.

—Robin Hood Hospital, Toledo, Ohio, has been transferred to Lutheran management. The hospital is valued at $150,000.

COLUMBUS

—Grace congregation, Columbus, Ohio, R. E. Golladay, pastor, with the Sunday school and various organizations, collected during 1917 $10,210.15. The Sunday school offerings aggregated $1,399.04. The expense account, including salary, amounted to $4,094.16. The benevolences reached the sum of $3,595, only $499.16 less than the general expenses. One hundred and fourteen members were received during 1917.

CHICAGO

—Rev. S. P. Long, D.D., for fifteen years pastor of the First Church, Mansfield, Ohio, has resigned to accept the call to the Wicker Park Church, of Chicago.

—The matter of uniting the two branches of the Wartburg Publishing House and erecting a suitable building, which the delegate synod put into the hands of the finance board in conjunction with the executive committee for final adjustment, was definitely disposed of at the meet-

(*Continued on page 25.*)

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SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly

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☞ All communications regarding membership, constitutions, statistics, etc., should be addressed to the General Secretary, Harry Hodges, 838 Drexel Bldg., Philadelphia, Pa.

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NEW YORK

—*The Silver Anniversary of New York State League.* The twenty-fifth anniversary convention of the Luther League of New York State will be held in Brooklyn in St. Luke's Lutheran Church, Rev. William A. Snyder, D.D., pastor, May 21, 22 and 23, 1918. St. Luke's is located in a beautiful section of Brooklyn. The program has been arranged with special care. The Luther Leaguers of New York are urged to do their bit and expected to help to make this the largest and most successful convention in the history of the State. Boost as you have never done before.

ALBANY

—Mr. John R. Hauf, former president of the Luther League of the Church of the Redeemer, is in the aviation branch of the navy and is stationed at League Island Navy Yard. Mr. Frank Eisentraut has been elected president of the Luther League of the Church of the Redeemer. Lieut. J. Howard Hahn, a former president of the League, is stationed at Camp Upton, New York. Mr. Hahn received his commission of First Lieutenant at the Officers Training Camp, Fort Niagara, New York.

ONEONTA

—The Luther League of the Church of the Atonement has purchased a service flag in honor of fifteen of its members who are in the United States service. Students from Hartwick Seminary visited Oneonta to assist in an entertainment given to provide money toward the debt fund. The League pledged $100 and has already paid $40. The Oneonta Luther League is a live organization. It aims to develop the spiritual life of its members. The Oneonta League has three members who are preparing for the ministry.

BINGHAMTON

—The Luther League of the Church of the Redeemer, Binghamton, has presented the church with a service flag of eighteen stars. Evening services of the congregation have been discontinued on account of fuel saving. The Luther League holds its usual Sunday evening meetings and the League is giving more time and attention to the devotional meetings, striving to make them more interesting and to make up as far as possible for the discontinued evening service.

PENNSYLVANIA

—Friday, February 22, the twenty-fourth annual convention of the district Luther League, Bucks, Montgomery and Chester Counties, was held in Immanuel Evangelical Lutheran Church, Pottstown, Rev. Irwin B. Kurtz, D.D., pastor. Mr. Christian Huber, of Norristown, presented the report of the delegates to the State convention. Prof. Ober Morning, Pottstown, delivered an address on "Worth and Weight of True Christian Character." Rev. Charles G. Beck spoke on the subject "Worth and Weight of the Awakened Life." Mr. W. H. Menges, of Menges Mills, president of the Luther League of Pennsylvania, conducted a conference on "co-operation." Mr. Harry Hodges, General Secretary of the Luther League of America, conducted a conference on "The Machinery of the Local League." An intermediate convention was under the leadership of Mr. Christian Huber, of Norristown. The address of the evening session on the subject, "Worth Grows Under Imposed Weight," was delivered by the Rev. E. P. Pfatteicher, D.D., pastor of the Church of the Holy Communion, Philadelphia.

NANTICOKE

—In connection with the dedication services of St. John's Church, Nanticoke, Rev, J. J. Neudoerffer, pastor, the Luther League held a special service, the speaker being Rev. P. N. Wohlsen, of Wilkesbarre.

YORK

—The York District Luther League has sent out an interesting circular letter. We pass these items on to the readers of the REVIEW.

Literature Committee — Chairman, Henry Jacobs, 248 West Jackson street. This committee has charge of our literature and exhibit materials of our various boards and agencies of our Lutheran Church, which they will loan to any society asking for it. We as a young people's society should read good literature and not the false kind which is thrown around at the doors, and which leads us away from God and His word. At our State Luther League convention held in Reading last year it was suggested that our Young People's Societies should be the recruiting office to get young men in the ministry, and young women in the deaconess work. This committee has tracts along these lines as well as on the church, Luther, and the Reformation and various others. Let us sow the good seed. Write the chairman for some of this literature.

Co-operative Committee—This committee is to help increase more interest in our Young People's Societies. Our district League has been handicapped for several years on account of not knowing whom to get from the local societies to assist us in the work in their society. Be sure to appoint one from your society as requested by the president, that your society may be represented at our meetings. The first meeting of this committee will be held at the home of John L. R. Schiding on Tuesday evening next, February 26, at 7:30 o'clock. Mr. Schiding's home is at 22 West South street, York. Kindly urge the representative from your society to attend this meeting.

Our executive committee as well as our extension committee's *aim* for this year is that every society be represented on our speakers' and musical bureau and visited by the members thereof. We are holding special meetings and musicals in the societies of our district League (whether Luther League or Christian Endeavor) and would like you to write the chairman and tell him when you would like to have such a meeting or musical held in your society.

CONNECTICUT

NEW HAVEN

—The secretary writes, "Our Leagues, no doubt the same as many others, have lost so many of their young men who have entered the service for their Government, that it has left them in a decimated condition, but we will come back and why not. The world has got to go around just the same and we surely cannot afford to drop our church work. Mr. Will Reisch, brother of our president, is in Camp Deven, Ayer, Mass., and through him we are trying to get the Lutheran boys together to form a Luther League."

MERIDEN

—Mr. Emil Frobel, treasurer of the Connecticut State League until last October, is now with the United States army in France.

MARYLAND

BALTIMORE, MD.

—Miss Marie E. Staib is chairman of the institute committee of the Baltimore Luther League Central. The institute holds sessions the Tuesday evenings of January and February in St. Mark's Church, and the different phases of church work are considered under strong leaders.

—The Luther League, Central of Baltimore and vicinity, is now conducting an institute for workers in Sunday school and Young People's Societies. Its aim is to provide special training for the workers in order that more efficient work may be done by them in their respective churches. The institute will be in session for eight weeks, during the months of January and February.

There are three periods lasting two hours and a half. The session opens with a devotional service, led by Rev. Carl Mumford, pastor of Messiah Lutheran Church. His theme for the course is Service and gave as his text "Our Service Is Commensurate With Our Vision." A short heart-to-heart talk on this vital subject is appealing to the members and no doubt will be helpful to them in their work. This service lasts for twenty minutes. The next period is an open parliament, conducted by Mr. Carl Martin Distler and Miss Martha K. Hoener. There are two phases of work presented during this period, one in the interest of the work of young people's societies and one on the Sunday school. Mr. Distler in a very graphic but simple and forceful way presented the needs and then the problems which are met by the young people in their efforts to serve their church. He outlined the plan of organization, their working forces, the officers, the machinery, the committees and the definite aim toward which all are working, the advancement of God's kingdom on this earth.

Miss Hoener is using as the basis of her discussion Dr. Charles P. Wiles' book, "The Challenge of the Sunday School." This is a book well worth the study of all Sunday school workers and we hope to be able to arouse such an interest in it that every superintendent will have a copy for his own teachers. The early Jewish history is full of plans whereby children were taught the law. In the days of the Apostles and down through the ages, Sunday schools were in actual existence. Dr. Wiles deals in a very real way with the shortcomings and weaknesses of the modern school, but holds out a hope for the future. Miss Hoener supplements the text with first-hand knowledge which she has through her connection with the Maryland Sunday School Association.

At 9:15 the assembly is divided and the various study classes group themselves for special study. Six classes cover the work of Home Missions, Inner Missions, Foreign Missions, Church History, Bible Study and Sunday School. We have selected as our textbooks, books that are new, vital, convincing and instructive. The Bible Study and Sunday School have proven to be the most popular. The classes continue in session one hour.

One interesting adjunct to the institute is the book counter, where the several textbooks are on sale, as well as new hymnals, recent publications and notebooks.

The enrollment is ninety-six, representing seventeen churches. The members comprise Sunday school superintendents, teachers, officers in Young People's Societies, members of teacher training classes and workers in both Sunday school and Young People's work.

OHIO

—The Luther League of our church at North Baltimore, Rev. E. P. Scharf, pastor, has just paid the last of a debt of $146, incurred in installing a new electric equipment in the church. During the past two years they have contributed to various funds over $225. Speaking of his young people recently, Pastor Scharf said: "Our Luther League has been a comfort and help to the pastor. They have assisted in every good work. Once each month the pastor leads them in missionary study, and an offering given for our missions."

—St. Jacob's, of Miamisburg, Ohio, have unveiled service flags in honor of the boys of their Sunday schools and congregations who have been called to the service of their country.

INDIANA

ELWOOD

—Rev. C. A. Robertson, pastor. The Luther League of St. John's celebrated its first anniversary in December with a splendid program, at which the officers for the new year were installed. At the last business meeting it was voted to start a fund which will be contributed to some mission object next fall. A half hour of each business meeting will be given to definite mission study.

—The Luther League of New Corydon, with a membership of twenty, reports the use of the REVIEW and Topics in their devotional meetings, which are very successful. This League has made application for membership to the Indiana State League.

NEBRASKA

—The Luther League of St. Paul's Lutheran Church, Hastings, Neb., held its fourth annual banquet in the social rooms of the church New Year's night. The rooms were prettily decorated in red, white and blue and about forty young people were present. Mr. Lloyd Dieken acted as toastmaster and the following members of the Luther League responded to toasts: Miss Helen Suckland, Fred Wiegmann, Miss Alma Gartner, Miss Helen Weiler, Mr. Harvey Hobrock, Miss Anna Pagenkopf, Miss Louise Brommer, Miss Rose Polenske, Miss Frieda Wiegmann and Rev. Motzkus. Mr. Fred Wiegmann read the League prophecy. The reports of the treasurer and the secretary showed encouraging progress. Much enthusiasm and interest was aroused in the business session. The following were elected as officers: President, Lloyd Dieken; vice-president, Harvey Hobrock; secretary, Miss Helen Weiler; treasurer, Miss Louise Brommer.

WISCONSIN

MILWAUKEE

—Rev. Paul H. Roth, chaplain of the Milwaukee Hospital, has accepted the call to the pastorate of the Church of the Epiphany.

—The Luther League of the Church of the Redeemer, Milwaukee, at its last meeting, voted to contribute $10 to Indian missions.

STOUGHTON

—At a patriotic service held February 3, the First Lutheran Church at Stoughton dedicated a service flag containing sixty-one stars. The

flag was donated by the Dorcas Society. A large American flag was also presented at this same service by the Ladies' Aid of the church. Sixty-one boys in the service of Uncle Sam is the record of the First Lutheran Church.

—Twenty men on the Tuscania when it was sunk were members of the Lutheran Church at Stoughton, Wis.

ILLINOIS

CHICAGO

—Mrs. Minnie L. Boedecker was re-elected editor of the Chicago Luther Leaguer.

—Holy Trinity League had a canvass among its members last Sunday afternoon and rounded up about sixty and served a luncheon in the church parlors. After luncheon C. T. A. Anderson spoke on the topic, "Luther League of America," and then they adjourned to the church, where the regular services were conducted.

—The March delegates meeting of the Chicago District League will be held in the Church of the Epiphany.

—Miss Grace Munsey, of the Advent League, has been elected recording secretary of the Chicago District League.

IOWA

—The young people of the various Lutheran congregations of Davenport, Rock Island and Moline gave a farewell reception at the gymnasium of Augustana College, Rock Island, for the soldiers of the Rock Island arsenal January 31. Over 600 Lutherans were in attendance.

KANSAS

—Fred Beil, treasurer of the Kansas State League, has enlisted in the Aviation Corps. The Kansas State Luther League convention will be held May 1 to 3, 1918.

CHAPMAN

—The Christian Endeavor Society of the Lutheran Church at Chapman, at a business meeting held on January 21, was changed into a Luther League.

GEORGIA

SAVANNAH

—The Sigma Circle of the Luther League of the Lutheran Church of the Ascension, presented the church with a service flag at the vesper service Sunday, January 27. Thirty-five stars are on the flag, representing the number of church members that are in the service of their country. The flag was presented by Miss Norma Monsees. The flag was received by Mr. E. A. M. Schroder, of the board of deacons, in behalf of the officers and the congregation. The president of the League, Mr. J. H. Behr, gave an interesting and patriotic talk appropriate to the occasion.

SOUTH CAROLINA

CHARLESTON

—The Luther League of St. Barnabas' Church, Charleston, S. C., held its fourth annual meeting the first Wednesday in January. The treasurer's report showed $53.65 was given to mission causes. New officers were elected as follows: President, Mr. C. B. Collins; vice-president, Miss Bertha Mohlers; secretary-treasurer, Mrs. Lottie Burton; corresponding secretary, Miss Georgie Semken. With a few appropriate words the pastor, Rev. Arthur M. Huffman, presented the retiring president with a fountain pen, a token of esteem from the League in appreciation of his faithful service. Games were indulged in and a very enjoyable evening spent.

CANADA

WINNIPEG

—The Luther League of the First English Lutheran Church in this Canadian Western metropolis is alive. It is on the "home stretch" in paying the last installment on a $350 piano used in the Sunday school room. At its last monthly meeting, January 5, it added four men members to its twenty-three, and decided to aim to get all the young people in the congregation to join the League at its next monthly meeting. It also made church service calendars and placed them into the homes of possible church members. It assigned to various members the duty and pleasure of writing regularly to the boys in khaki. On January 27 the congregation held a memorial service in honor of two of its members who made the supreme sacrifice and unveiled an honor roll which contains seventeen names, under the auspices of the League. Two of the boys are wounded; one is an invalid at home and two are in the United States army. On February 15 the League had a toboggan outing which was greatly enjoyed. The League studies the TOPICS and at the last meeting decided that each member should wear the colors or the buttons. Though the thermometer has registered 38 degrees below zero during the winter, the League's enthusiasm is growing continually warmer.

OUR CHURCHES AND INSTITUTIONS

(*Continued from page* 21.)

ing of the aforesaid boards at Dubuque, January 30 and 31. After mature deliberation it was decided to unite the branches and locate at Chicago. Building operations at Chicago will be undertaken as soon as the weather permits and the Waverly branch removed to Chicago when the building is completed.

—Rev. L. Harrisville, of Chicago, Ill., has been elected field missionary for English Home Missions under the direction of the English Association of the Norwegian Lutheran Church of America. He has accepted the call and will enter upon his new work in the near future.

—The receipts of Chicago Inner Mission Society for the month of December were $2,236.61. The Inner Mission Institute, which was organized August 14, 1915, by Rev. Jesperson with sixteen charter members, had an enrollment the first year of thirty-seven and the second year of fifty. The meetings are free and open to all who are interested in obtaining a deeper knowledge of the Scriptures and missionary principles and practice.

—The Church of the Epiphany, Chicago, Ill., Rev. C. R. W. Kegley, pastor, reports its Sunday school as doing specially efficient work at the present time. The congregation owns valuable property on Sacramento boulevard, at Lexington street, valued at $17,000. Behind it stands the new building recently erected, which furnishes Sunday school rooms, church assembly rooms and parsonage combined under one roof.

Luther League Topics

Fifth Sunday
after Easter. May 5, 1918.

THE MENACE OF MORMONISM
(Missionary)

I Pet. 3:1-9.

DAILY BIBLE READINGS.

Monday—Morning, Jno. 10:1-5; evening, Amos 9:8-15.
Tuesday—Morning, Jno. 10:6-10; evening, Isa. 4:2-6.
Wednesday—Morning, Matt. 28:16-20; evening, Isa. 29:18-24.
Ascension Day—Morning, Luke 24:50-53; evening, Eph. 1:15-23.
Friday—Morning, Luke 24:50-53; evening, Micah 7:7-13.
Saturday—Morning, Acts 1:-12-26; evening, Micah 7:14-20.

HINTS FOR LEADERS.

Prepare meeting early, plan well and carefully and prayerfully.
Open meeting with song, prayer and scripture, I Pet. 3:1-9.
Have some one tell briefly of the menace of Mormonism, as told by Hubert H. Bancroft in the "History of Utah." This book can be had from any public library.
Make comparisons of our religion and Mormonism. See "Book of Mormon" and "History of Utah."
Remarks by leader on suggestions in Topic book and REVIEW.
Summary of the lesson by the pastor.
Close with the usual exercises.
(Topic reviewed by Rev. W. A. Zundel, M. A.)

Mormonism is a false religion, grounded in superstition, which exalts "self" and appeals to the carnal nature of man.

Joseph Smith.

The founder of Mormonism was Joseph Smith, born in Vermont in 1805. His parents were superstitious, ignorant, shiftless and dishonest.

When about seventeen years of age Joseph Smith got a kidney-shaped stone, found in the bottom of a neighbor's well, and he discovered remarkable properties in it. He would put the stone in the bottom of his hat, draw the hat over his face so as to exclude the light, and looking at the stone in the dark, he would discover where stolen articles could be found or tell one's fortune. This story is told of him: A neighbor lost a cow and came to ask Smith if he could tell him where it was. Smith gravely replied, "I don't know, but I'll try." So, putting the stone in his hat and drawing the hat over his eyes, he looked long, and finally began to see the form of a cow, then the place—in a piece of timber—with a high fence around it. So he directed the neighbor where to look for the cow. The neighbor paid Smith a dollar and went to the place and lo! there was the cow. Surprised and joyful, he began to tell his neighbors what a wonderful man Smith was. But presently he met one neighbor who, as soon as he heard the story, burst out with, "Well! I should think Joe Smith coulda told where that cow was; I seen him drive her there myself." This occurred several years before Smith blossomed out as a prophet of the Lord. It shows the trickery practised by the founders of Mormonism.

The Book of Mormon.

In 1823 Smith claimed to have a vision; one Moroni, a messenger from God, appeared and told him about a record written on gold plates, together with two stones in silver bows and a breastplate, as a Urim and Thummin, to interpret the gold plates. After many more visions he received the plates in 1827 and claimed by the aid of the Urim and Thummin to have translated them; this translation was published in 1830 as the Book of Mormon. This book purports to contain a "Sacred History of Ancient America from the Earliest Ages After the Flood to the Beginning of the Fifth Century of the Christian Era."

Its Origin.

Critics generally agree that the Book of Mormon is an adaptation from a book of fiction entitled "The Manuscript Found," written by Solomon Spaulding, of Conneaut, Ohio. Spaulding took the manuscript to Pittsburgh to be printed. There in the print shop the manuscript was read by a former Baptist-Campbellite preacher named Sidney Rigdon. This Rigdon, with Smith, later worked over the plot of the novel, arranged the details of finding the plates, etc., and palmed off the story as original.

The Mormon Church.

In 1829 Joseph Smith and Oliver Cowdery claimed to receive the priesthood and they organized the Church of Jesus Christ of the Latter Day Saints. The next year they moved to Kirkland, Ohio, then to Missouri, Illinois and Utah. (See U. S. History for account.)

Mormon Teachings.

Mormonism teaches that there are many gods—each world has its god. Adam was promoted to be god of this world. This Adam was a polygamist. Joseph Smith says, "God Himself was once as we are now, and is an exalted man, and you have got to learn how to be gods yourselves, the same as all gods have done before you." Mormonism teaches that Jesus Christ was the

The Luther League Topics, complete lessons (of which the above are outlines and review), in 32-page pamphlet covering three months can be supplied at rates given on page 20 by LUTHER LEAGUE REVIEW, 318-326 West 39th Street, New York City.

Son of Adam and Mary and that he was a polygamist, having several wives and children.

Mormonism claims to have returned to the same organization that existed in the primitive Church. They claim to have apostles, prophets, pastors, teachers, evangelists, etc. They stress baptism by immersion and baptism for the dead. They place the Book of Mormon on an equality with the Bible, and insist that their prophets and apostles can make new bibles through their prophecies and revelations.

The Mormons are great proselyters; they gain most of their new adherents from that class in the churches that are always dissatisfied and moving about. They send out thousands of missionaries each year.

The Political Menace.

The great menace to American institutions comes from the power of the Mormon hierarchy. Possessed with great wealth hierarchy. Possessed of great wealth authority, the Mormon president has much more power over his followers than the pope of Rome. He can send them out as missionaries and also can send settlers wherever the hierarchy decides. Like the pope of Rome the Mormon hierarchy lusts after political power. In 1850 President Buchanan declared in a message to Congress that "there no longer remained any government in Utah but the despotism of Brigham Young," and he sent an army to restore authority in Utah. This is known as the Utah War.

Today the Mormon power is absolute in Utah, and powerful in Idaho, New Mexico, Arizona, Nevada, Wyoming and Colorado. They are also pushing their mission work in Montana and surrounding states.

Polygamy is not an essential part of Mormonism, and may not be practised openly now.

The Mormon number about 400,000 people; about one-half live in Utah. The Lutheran Church has three churches in Salt Lake City, Utah.

Bible References.

Matt. 19:5-6; Gen. 18:2-18:21; Eph. 5:3-4; Luke 21:34; Matt. 5:8; Matt. 5:28; I Tim. 5:22; I Thess. 5:22; Prov. 1:10; Eph. 5:22; Heb. 13:4; Matt. 5:32; Eph. 5:25.

Exaudi. May 12, 1918.

JESUS PLEADS FOR US

Heb. 7:22-28.

DAILY BIBLE READINGS.

Monday—Morning, Jno. 10:17-21; evening, Zech. 13:7-9.

Tuesday—Morning, Jno. 10:22-31; evening, Zech. 14:1-21.

Wednesday—Morning, Jno. 10:32-42; evening, Isa. 66:10-24.

Thursday—Morning, Jno. 11:1-27; evening, Jer. 46:27, 28.

Friday—Morning, Jno. 11:28-44; evening, Isa. 32:9-20.

Saturday—Morning, Jno. 11:45-57; evening, Isa. 57:15-21.

HINTS FOR LEADERS.

Heb. 7:22-28.

Hymn, "There's a Friend for Little Children," in connection with the opening service in Hymnal.

Psalm 143.

Scripture reading by leader.

Introducing speaker.

Discussion.

Hymn, "Jesus Is Tenderly Calling Today," or "I Heard the Voice of Jesus Say" can be given as a solo.

Offering. Announcements. Prayer. Benediction.

THE JOY OF SERVICE.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread,
Where love ennobles all.
The world may sound no trumpet, ring no bells,
The Book of Life the shining record tells;
The love shall chant its own beatitudes
After its own life-working. A child's kiss
Set on thy singing lips shall make thee glad;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served by every sense
Of service which thou renderest.

—*Browning.*

(Topic reviewed by Rev. Jesse W. Ball, Ph. D.)

It should be a constant source of strength and power in every time of weakness, of danger, even of sin, to know that Jesus pleads for us at the throne of grace. "If any man sin we have an advocate with the Father, even Jesus Christ, the righteous: and He is the propitiation for our sins." (I John 2:1-2.)

I. Note the Qualifications of Our Intercessor.

He is fully acquainted with the conditions of human life. He lived upon the earth under conditions which brought Him into touch with every phase of life. He was exposed to the same privations, the same trials, the same temptations that are common to man. These vary in their approach from one age to another, but not in their fundamental characteristics. "He was tried in all points like as we are." And He has carried our human nature with Him to the very throne of God. He did not lay aside His humanity when He rose from the dead or when He ascended, but is the same person He was upon the earth, though in the full use now of all His powers. He is, therefore, "holy, harmless, separate from sinners, and made higher than the heavens."

Far superior to any and every other priest or high priest, there is no need to offer sacrifices for His own sins, then for the sins of the people. He knew no sin. And the one sacrifice for the sins of the

world He offered on Calvary, when He offered up Himself.

Not only is all power His, but eternity is His. We fail to grasp the thought. We commit sin, He intercedes for us. He will continue to make intercession for us through all our lives. He has been interceding for sinners through all these centuries. One generation follows another, and will continue to do so till time shall end. His intercession is continuous. He is the perfect Mediator for all.

"What a wonderful Saviour is Jesus, my Saviour!"

II. And His Pleading for Us Is Effective.

"He is able to save to the utmost."

To the utmost of sin and guilt. To that woman who stood at His feet weeping in the home of the Pharisee, wiping His feet with her hair and kissing and anointing them, He brings forgiveness and peace. To the paralytic, borne of four, He brings a message of forgiveness. To Saul of Tarsus, "a reviler, a persecutor, a blasphemer, the chief of sinners," He brings pardon, He makes of him the foremost of the apostles, as an example of the power of His grace.

To the utmost of weakness and cowardice He is able to save. To the backsliding disciple who boasted his loyalty to his Lord as even superior to that of his fellows, who later bitterly repented of his weakness, He brings pardon and peace. The faithless Christian is never beyond His love and care.

To the utmost of penalty He is able to save. Afflictions of the body yield to His will and word. The sinful woman, the paralytic, the man at Bethesda are made whole in body and mind. To the very last moment of life His redemption extends. Witness the thief on the cross. None need despair.

To all "who come to God by Him" there is pardon, full and complete.

O Thou, the contrite sinners' Friend,
Who, loving, lov'st them to the end,
On this alone my hopes depend,
That Thou wouldst plead for me.

When Satan, by my sins made bold,
Strives from Thy cross to loose my hold,
Then, with Thy pitying arms enfold,
And plead, oh, plead for me.

And when my dying hour draws near,
Darkened with anguish, grief and fear,
Then to my fainting sight appear,
Pleading in heaven for me.

Bible References.

Ex. 29:36 f; Lev. 16:11; Ex. 28:38; Isa. 53:12; Heb. 4:14-15.

Whitsunday. May 19, 1918.

THE BAPTISM OF FIRE

Acts 2:1-4.

DAILY BIBLE READINGS.

Whitsun-Monday—Morning, Jno. 4:19-24; evening, Acts 2:22-39.

Tuesday—Morning, Acts 2:14-36; evening, Ezek. 47:1-12.

Wednesday—Morning, Acts 2:37-47; evening, Isa. 45:18-21.

Thursday—Morning, Jno. 14:1-22; evening, Isa. 45:22-25.

Friday—Morning, Jno. 15:1-25; evening, Jer. 9:23-26.

Saturday—Morning, Jno. 16:31; 17:26; evening, Isa. 44:6-8.

HINTS FOR LEADERS.

Use the Luther League Hymnal. Select a number of hymns appropriate to the opening service. Psalm 19 read responsively. Gloria Patri.

Acts 2:1-4 read by the leader and prayer by the pastor.

Special music as previously arranged.

Discussion of topic based on the REVIEW and *Topics* and for this purpose select two or three persons.

Hymns 125, 129.

General discussion, closed by remarks by pastor.

Announcements. Lord's Prayer. Doxology. Benediction.

(Topic reviewed by Rev. Robert L. Patterson, D.D.)

The coming of the Holy Spirit on the day of Pentecost was as much an epoch in divine revelation as the Incarnation of the Son of God when Jesus was born at Bethlehem. Jesus, by His coming accomplished the redemption of mankind. The Holy Spirit, by His coming, applies that redemption to the salvation of each soul. "The work which the Holy Spirit does *in* us is as necessary for our salvation as the work which Christ has done *for* us." (Stump.) The coming of the Holy Spirit was the fulfillment of Christ's promise, just as the coming of Christ was the fulfillment of the Father's promise.

"The *origin* of grace is in God the Father (Eph. 1:4, 6; I Pet. 1:2); the *acquisition* of grace is by God the Son (John 3:16, 17); the *application* of grace is made by God the Holy Spirit. (Rom. 15:16)." (Weidner.)

The Holy Spirit Is a Person. What is personality? Your and my personality? Certainly not the mere influence or force which we exert, but rather that in us which *exerts* the influence, our inmost self, conscious and free; that in us which thinks, feels and wills. Many think of personality as including a physical body. But we will be persons still when our bodies are dust in the grave. The Holy Spirit is not an embodied person, but a Divine, Spiritual Person, the third Person of the Blessed Trinity, distinguished from the Father and the Son, yet one with them.

The Holy Spirit Is True God, of the same essence with the Father and the Son. This

is proved by the fact that to Him are ascribed:

(1) *Divine names.* He is called *God* (Acts 5:3, 4; II Pet. 1:21); He is called *Lord* (II Cor. 3:17; I Cor. 12:4, 5).

(2) *Divine attributes.* Eternity (Heb. 9:14); Almightiness (I Cor. 12:11); He is All-knowing (I Cor. 2:10, 11); Everywhere present (Ps. 139:7; I Cor. 12:13).

(3) *Divine works.* Creation and Preservation (Gen. 1:2; Ps. 104:30); Miracles (Matt. 12:28); Raising the dead (I Pet. 3:18; Rom. 8:11); Regeneration (John 3:5); Sanctification (Rom. 15:16).

(4) *Divine worship.* (Rom. 9:1; II Cor. 13:14; Matt. 28:19.) (Weidner, Studies in the Book.)

It is because the Word of God teaches these things about the Holy Spirit that the Church confesses her faith.

The Work of the Holy Spirit. Luther says the meaning of our confession of faith in the Holy Spirit in the Apostles' Creed is this: "I believe that I cannot, by my own reason or strength, believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me through the Gospel, enlightened me with His gifts and sanctified and preserved me in the true faith, etc." This is in perfect accord with the teaching of Scripture, because—

1. Faith is not the mere act of the human will. (Eph. 2:8.)
2. We must be quickened, born again. (John 3:3, 5, 6; Titus 3:5; Eph. 2:1.)
3. We need to be enlightened by the Holy Spirit. (John 16:14; I Cor. 2:14.)
4. We are called by the Holy Spirit through the Gospel. (Acts 26:17; Rom. 10:13-15.)
5. We are sanctified by the Holy Spirit. (Rom. 15:16; I Pet. 1:2.)
6. We are strengthened by the Holy Spirit. (Eph. 3:16.)
7. We need to be preserved in the true faith. (I Thess. 5:23.)
8. It was the Holy Spirit who was the guide and inspirer of the writers of the New Testament. (John 14:26; 16:12-15.)
9. He is the abiding presence of God in believers. (John 14:16, 17; I Cor. 3:16; 6:19.)

Suggestion. Let the study of this topic take the form of a "Bible Reading." The leader should give out the Scripture references and then call for their reading under the appropriate headings. The reason for the assignment of such topics in the Luther League is that the young men and women of the Church may know the teaching of God's Word, and be able to give an answer to every man that asketh a reason for the hope that is in them with meekness and fear. (I Pet. 3:15.)

Bible References.

Matt. 3:11; Jno. 1:33; Acts 1:5-8; Matt. 5:8; Ps. 119:130; Jno. 8:12; 9:5; I Cor. 2:14; Ps. 119:18; Jno. 11:9-10; Ezek. 11:19; 36:26; Ps. 51:12.

Trinity. May 26, 1918.

FATHER, SON AND HOLY SPIRIT

I Pet. 1:2.

DAILY BIBLE READINGS.

Monday—Morning, Acts 3:1-21; evening, Joshua 1:1-18.
Tuesday—Morning, Acts 4:1-37; evening, Joshua 3:1-17.
Wednesday—Morning, Acts 5:1-42; evening, Joshua 4:1-24.
Thursday—Morning, Acts 6:1-15; evening, Joshua 6:1-27.
Friday—Morning, Acts 7:1-60; evening, Joshua 8:1-35.
Saturday—Morning, Acts 8:1-40; evening, Joshua 9:1-27.

HINTS FOR LEADERS.

Collect No. 1. Hymn 173. Psalm 95. Gloria Patri. Prayer. Scripture lesson, I Pet. 1:2. Hymn.
Luther League topic (presented by leader).
Have some member answer question: "Where and when were the three Persons of the Godhead first manifested?"
Have members give Luther's explanation of the three Articles of the Apostles' Creed.
Have the pastor give a talk on the subject.
Hymn.
Recitation:

MOST HIGH AND HOLY TRINITY.

Most High and Holy Trinity
Who of Thy mercy mild
Hast formed me here in time, to be
Thy image and Thy child:
O let me love Thee day and night
With all my soul, with all my might;
O come, Thyself my soul prepare,
And make Thy dwelling over there!

Most High and Holy Trinity
Draw me away from hence,
And fix upon Eternity
All powers of soul and sense!
Make me at one within; at one
With Thee on earth; when life is done
Take me to dwell in light with Thee,
Most High and Holy Trinity.

Hymn. Lord's Prayer. Benediction by pastor.
Suggested hymns, 123, 126, 124, 131.

(Topic reviewed by Rev. Yost Brandt.)

The Revealed God.

At creation God revealed Himself in His mighty works. How wonderful is the name of the Lord, who has set His glory in the heavens! The universe is testimony of the powerful hand of a most wonderful Creator; the universe is a mute yet powerful witness of God. This God whom we worship is in the Old Testament distinguished from false gods by being called the God of Abraham, Isaac and Jacob. And the God whom these men of old worshipped is the God who in Noah saved the human race from destruction; and who placed His bow

in the clouds as a token of His abiding love for man. Whereas the heathen religions roundabout the children of Israel taught the existence of more than one God, even if they did teach of one God who was supreme, the sum and substance of the religion now known as the Christion religion is: "I am the Lord thy God, thou shalt have no other gods before me." So God revealed Himself in the life of Adam, in the history of Noah, in the fortunes of Abraham and in the entire history of the chosen race of Israel as a God, who was not divided, but was to be known and worshipped as One God. And so throughout the Holy Scriptures there returns the declaration, that there is but One God.

One God, Yet Three Persons.

Even at the dawn of creation traces of these three Persons of the Godhead are to be seen. So we hear, that when in the beginning God created heaven and earth, the Spirit of God moved upon the face of the waters. And at the time Adam and Eve were expelled from paradise the existence of the other or third Person of the Trinity (three in one) is given expression when God said to the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." When then we come to the birth of the Saviour we have the second Person of the Trinity revealed. It followed then in due course of time, that the third Person was also visibly revealed, for at the baptism of Jesus by St. John we have the three Persons of the Godhead all present. The Holy Spirit was seen to descend on Christ from above in the form of a dove; the Father was heard to speak from the heavens above, while the Son was receiving His baptism. These three persons of the Godhead or Trinity are also expressly mentioned in the commission to the disciples to go and preach the Gospel and baptize the people: "Go ye and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." But the outstanding revelation of the Holy Spirit took place on Pentecost, when the Comforter arrived, whom Jesus had promised to send. And this Spirit is to lead us into all Truth. From this scriptural teaching of three persons, but one God, we derive the New Testament blessing: "The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all." With all that may be said and written about the Trinity it is still a mystery.

A Divine Mystery.

Not for Human Reason to Understand.—We must accustom ourselves to accept God as He is and as He revealed Himself, and in so doing the fact grows upon us, that mystery after mystery surrounds God. But the very fact that God is beyond and above human understanding commends Him to us as the One to whom worship is due. Here we know God in part, in eternity we shall see Him as He is, face to face.

Since there is so much in the life on earth that defies our reason, we could not be satisfied with a God whom we should be able to understand in all His rulings, and in all His ways.

So the One God, in Three Persons, we believe and trust in with all our heart, and all our mind, and all our soul, and all our strength, and await that day to comprehend Him, when we shall know, even as we ourselves are known.

(A comprehensive treatise on the subject of the Trinity will be found in Rohnert's Dogmatik.)

Bible References.

Rom. 1:25; Gen. 1:26; 3:22; Jno. 1:18; 14:9; 10:30; Matt. 26:63-64; 28:19; 10:20; Jno. 15:26; Matt. 28:19; Rom. 1:19-20; 1:1-4; 9:5; 16:26; Col. 2:9; Heb. 1:3; Acts 5:3-4; Gal. 1:15-17; Ps. 104:30; Rom. 15:30; Luke 24:52; II Cor. 13:14; Gal. 4:6.

Twenty-first Sunday after Trinity. May 26, 1918.

CANADIAN SUPPLEMENT

(Empire Day, May 24)

Lesson: Daniel 6:25-28.

DAILY BIBLE READINGS.

Monday, May 20—Esther 1:1-8.
Tuesday—May 21—Esther 8:9-17.
Wednesday, May 22—Daniel 7:1-14.
Thursday, May 23—Daniel 7:15-27.
Friday, May 24—Exodus 15:1-13.
Saturday, May 25—Psalm 124:1-8.

HINTS FOR THE LEADER.

Have Union Jacks displayed along with flags of Canada and other parts of the British Empire. Use Psalm 46. Have an address or reading on our "Imperial Relations." Among the hymns use 19, 152 and "God Save the King."

(Topic reviewed by Rev. N. Willison.)

Great Empires.—Our lesson shows the empire of Darius, which followed the Babylonian empire, to have been so great that the royal proclamation was addressed to "all people, nations and languages that dwell in all the earth." The Book of Esther tells us about the same empire, over which Ahasuerus (Xerxes) ruled and over which Esther became queen. The Roman empire was a wide band of territory extending around the Mediterranean Sea from Arabia

Spain and Scotland and from the Sahara desert to southern Russia. Since the days of Imperial Rome there has been only one empire that could be described as of world-wide extent, and that is the British empire of the present time.

The British Empire.—"The sun never sets on the British empire," for its territories are found in every continent and sea and clime. She rules, in their home lands, over peoples that represent all the races of mankind. In the nature of her rule she has really no historic predecessor, for she is a commonwealth of free peoples bound together by the bonds of gratitude, respect and love. Each self-governing colony is practically an empire within the empire. Its subjects are also subjects of the central state. Besides the autonomous dominions there are colonies with representative government; crown colonies controlled directly by the imperial government; dependencies, protectorates and spheres of influence. It is a family of nations in which there are children of various ages, all equally dear but with rights peculiar to their age and development.

History.—Not until after the voyages of Columbus and Vasco da Gama did the geographical position of the British isles become an asset for the establishment of empire. The sixteenth century was a period of preparation. A navy was built and the religious zeal of a newly embraced Protestantism became at least one of the motives for the founding of colonies and the combating of the colonial power of Catholic Spain. By 1763 the empire had grown to great proportions in America and in Asia. Then began the struggles for responsible government. The American colonies established their independence, but the others remained true and step by step became possessed of the happy conditions of self-rule that now obtain. Another period of expansion in the nineteenth century brought the empire into conflict with a new rival power, with whom she is now unitedly struggling desperately.

The Empire's Mission.—The world owes much to the British empire. Her leaders have often blundered, but the average of her influence has been beneficial to mankind. Because of her world-wide extent she has been able to disseminate those influences which have contributed to the enlightment and uplift of humanity and to a feeling of brotherhood among the peoples of the world. She has been the protector of missionaries of the Cross and many a servant of the Church of Christ in the wilds of Africa and Asia and on the islands of the sea has been able to preach the gospel because the natives respected a nearby British army or war vessel. As Canadian Luther Leaguers we will do well to train our loyalty beyond Canadian bounds and thank God not only for our fine dominion, but for the noble empire on whose brow it is so fair a gem. God save the King.

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JUNIOR TOPICS

(*Continued from page* 34.)

ber that so long as we say evil things or have evil thoughts against our friends we cannot offer true prayer to God. He will not accept our praise and petitions if we speak evil of anyone. Our tongue is one of the parts of our body that serves more than one purpose. We use it to taste with and to talk. We are sure to taste only those things which are pleasing to us, therefore we should be sure that we are only going to say things that are pleasing to others.

Hints. Poster—Card with large question mark at top. Below print, "Aren't you curious to know what our next Junior meeting will be about? Come on Saturday at four to find out." Invitation—Small question marks cut from colored paper, same verse as poster printed on back.

If possible have the Juniors make baskets of stout cardboard, have them fill these with spring flowers—plan a trip to gather these—and then have Juniors carry them to sick and shut-ins.

—♣—

PRAY MORE

The great lack of our lives is that we do not pray more. And there is no failure so disastrous or criminal as this. It is very difficult to account for it. If in all times of discouragement and vicissitudes we could have access to one of the wisest and noblest of our fellow creatures or to some venerated departed saint or to the guardian angel deputed to attend our steps, how strong and brave we should become! Whatever our needs, we would at once seek his august presence and obtain his counsel and assistance. How extraordinary is our behavior, then, with respect to prayer and that we make so little of our opportunities of access into the presence of our Father, in whom wisdom, power and love blend perfectly, and who is always willing to hear us—nay, is perpetually urging us to come! "This is the confidence that we have in him, that, if we ask according to his will, he heareth us; whatsoever we ask, we know that we have the petitions that we desire of him."—*Vanguard.*

—♣—

Along the path of life we should be prepared to do two things; viz., to look ahead and to overlook; the first will guard us from loss and injury, the second will protect us from disputes and quarrels.—*Schopenhauer.*

Intermediate and Junior Topics

MAY.

This is the month of Ascension Day, Whitsunday and Memorial Day. Suggestive days indeed for the planning of special programs. Then summer will soon be upon us. What can be done for the Leagues at this time? Surely some summer activity can be planned. Do it now.

MAY 5.

"The Menace of Mormonism."

I Pet. 3:1-9.

By Rev. M. J. Bieber, D.D.

General Truth—God instituted marriage in Eden when he said: "It is not good for man to be alone. I will make him an helpmeet for him and they twain shall be one flesh." St. Peter in this lesson enjoins certain duties upon the wife and also upon the husband.

Mormonism.

Mormonism endangers the family life. Its precepts and practices are contrary to those of Scripture. It teaches polygamy, viz., many wives for one husband. It therefore strikes at the holiness of the marriage tie and it degrades woman. The Mormons teach that marriage is necessary to heavenly bliss. Man may be married (sealed) to any number of women but no woman should be married to more than one man. Women may even be married to men *by proxy* in order that they may attain heaven.

Its Doctrines.

The Mormons teach polytheism (many gods). There are grades among the gods. The highest god is the Adam of Eden. The next in rank are Christ, Mohammed, Joseph Smith and Brigham Young. It is the business of these deities to see to it that souls are propagated through the bodies of persons who are upon the earth.

Of course the Bible teaches no such doctrine and therefore the Mormons reject the Word of God and in its place have the Book of Mormon, the Book of Doctrine, and Revelation through the President of the Church. They do not believe that revelation is complete but that there is a continued divine revelation through the inspired Prophet (or President) at the head of the church.

The Mormons condemn infant baptism, but they baptize *their* children at eight years of age. Deceased persons can be baptized by proxy. Washington, Franklin and others have been thus baptized *because there was no valid baptism between the time of the corruption of the primitive church and the establishment of the Church of the Latter Day Saints!*

Government.

It is a complicated hierarchy. 1. The President is at the head and has supreme authority. He is Seer, Translator, Prophet and *Successor* to Joseph Smith. The President is supported by two counsellors. These three are the Trinity, and successors to Peter, James and John. 2. The "Patriarch," to bless and lay on hands. 3. The Twelve Apostles. 4. The seven Presidents of the "Seventies," each "Seventy" comprising seventy elders. These are the missionaries. 5. The High Priests who officiate in offices of the church in the absence of higher officers.

Mormons contribute one-tenth of their income to the church and all are missionaries.

MAY 12.

Jesus Pleads for Us.

Heb. 7:22-28.

By Rev. M. J. Bieber, D.D.

General Truth—Jesus is the everlasting Son of God. By becoming obedient unto death He became the everlasting High Priest, the eternal Mediator, who ever makes intercession for us at the right hand of God. He hears our prayers and prays the Father to hear us also for Jesus' sake. To Him the disciples prayed and of course to Him all Christians pray—as did Paul, Luther, our parents and we. He has overcome sin and Satan and death, therefore He can help us overcome them if we ask Him.

Point of Contact—We remember the first prayer mother taught us when she tucked us into bed. Can we *ever* forget it? She then pleaded for us with God. Do you remember when you learned the Lord's prayer? Do you pray regularly? Have you family worship in the home? Have you ever prayed in League? For how many persons did you plead this week? Today?

The Lesson Developed—Since Jesus pleads for *us* should we not also plead with Him for *others?* It requires time and attention and energy and a loving heart to pray for others. But all that and more did Jesus do for us while upon the earth, and does now in Heaven. It is perfectly right and also necessary to pray for *ourselves* but it is also our duty to pray for *others.* We *are* our brother's keepers. Have you prayed today for your parents, for your brothers and sisters, your schoolmates, chums, friends? Do you pray daily for your home and for your teachers in school? Do you also remember in your daily prayers the soldiers and the sailors? That God may keep them from harm and from sin? Let us not forget our President and all in authority daily before the throne of grace, also that God may turn the hearts of our national and personal enemies. Oh, we *dare* not forget to pray for the sick, the poor, the outcasts, the downtrodden, the tempted. There are many who have not the same advantages nor as happy conditions as we have. Oh let us plead with Jesus for all these and more, and He will plead with the Father, and our prayers for them and for ourselves will be answered and we shall be blessed.

MAY 19.

The Baptism of Fire.

Acts 2:1-4.

By Rev. M. J. Bieber, D.D.

Introduction—The disciples had spent the ten days since Christ's ascension from them into Heaven, in an upper room in Jerusalem. There they prayed together while they awaited the promise of the Father. While they were praying there was the sound of a rushing mighty wind and cloven tongues like as of fire appeared and sat upon each of them, and they were all filled with the Holy Ghost.

Point of Contact—Have you seen pictures of the Holy Ghost descending upon Christ in the form of a dove when He was baptized with water, and a picture of the cloven tongues upon the disciples when they were baptized with fire? Do you have your baptismal certificate? When you were baptized you received the Holy Ghost.

The Lesson—1. The Holy Ghost can be had for the asking, but we must ask of God in humility and in faith. The disciples were a unit. There were one hundred and twenty of them who for ten days prayed for the same thing, and in answer to that prayer He came.

Prayer is mighty—and especially united prayer—the prayers of a family, of a church, of a nation. If the whole world would really care for peace and would unite in praying for it there would not be war another day.

2. The Holy Ghost comes silently. Only *once* was he *heard* (on Pentecost) and only *twice* was he *seen*. A mighty wind is a sign of great *power*. A violent storm destroys crops, uproots trees, levels houses, sinks ships and produces general havoc. The power of the Holy Spirit is not destructive however. He gives great power for good to man. He inspires and arouses. He makes timid men bold and weak men strong. He transforms the silent disciples into mighty preachers. He makes the Bible the most wonderful book in all the world.

3. The Holy Spirit appeared in fiery tongues. *Fire* is *power* also. In godly men and women it is continually destroying the works of Satan and wickedness in high places. Heathen temples have crumbled before it and ungodly customs have been abandoned. Fire also *purifies*. It refines the gold by burning out the dross. The Holy Spirit purifies a person in that word and act. He burns out the evil through trials, difficulties and persecutions. Fire produces *heat* and *warmth*. So does the Holy Spirit bring a burning zeal, passion and enthusiasm into the life. The spiritually indifferent person has very little of the spirit in his life, so has the lukewarm and the non-worker in the Kingdom of God.

Fire produces light. The Spirit enlightens. Through Him we understand the Word. He opens our eyes, ears and hearts. He awakens the spiritual sleeper. He gave to the disciples new tongues to speak in new languages. Today His Word is spoken in over 500 different tongues. We should preach that word in the language of the country or in any language best understood.

May 26.

Father, Son and Holy Spirit.

By Rev. M. J. Bieber, D.D.

Introduction—I Pet. 1:2.

Peter wrote a letter to the Christians scattered through Asia Minor. Christ commanded baptism in the name of the Father, the Son, and the Holy Ghost. By this letter Peter wished to confirm and strengthen those Christians in the true faith.

Point of Contact—God is *One*, but He is One in three Persons, called the Trinity, somewhat as the clover leaf is one leaf in three parts; and the body is one but in three divisions—head, trunk and limbs.

The Lesson—1. God is our Father. He created us and He preserves us and daily provides for us. He became our Father through Jesus Christ His only begotten Son. We are therefore His children and can go to Him in prayer for all that we need or want, and if it is well for us to have it, He will give it to us. He gives us good parents, good homes, a free country, good schools, teachers, friends, health—all the good things of life. He loves us with an everlasting love. When we were baptized He also elected us to everlasting life.

2. Jesus Christ is God's only begotten Son. He is also man born in Bethlehem of the Virgin Mary over 1900 years ago. Because He loved us he became poor for our sakes, was tempted like us, and died upon the Cross for us and for all mankind; though He had no sin he suffered for our sins and thus paid our debt and set us free.

3. *The Holy Ghost*—This is the third Person of the Trinity. He is also God and therefore also eternal. He sanctifies us. Sanctified means to grow in holiness. No one is perfect. The religious life is a growth, a climb, a warfare. There is no standstill. If we do not go forward we must go backwards. The Holy Spirit helps us onward and upward. He helps us fight our battles for honesty, sobriety, integrity, holiness. He teaches us His word. He gives us faith and love and all that we need to become and remain Christians. How wonderful is the Holy Spirit! If we do not allow Him to assist us, we grieve Him. Let us allow Him to make us better, wiser, stronger, kinder and more loving each day.

May 5.

Missionary Topic—Seven Missionary Object Lessons.

By Mrs. E. C. Cronk.

Suggestions for Leader's Introductory Talk—There are some very little things which have become famous because of the way they are linked with great things and great events. Today we are going to see how seven things, which may seem very little things, have helped to carry the message of the Gospel to the ends of the earth. The seven things are: A lily, a treasure book, a shoemaker's hammer, a surgeon's lancet, a pair of dentist's forceps, a dollar, and a catechism.

Follow this with a story about each object, having the member who tells the story hold up the object referred to. These stories will be printed in current issues of *Tidings, Lutheran Boys and Girls*, and the *Lutheran Mission Worker*.

1. A lily. Matt. 6:28-34.

In presenting this object lesson from the Bible, show a real lily, or a good picture of one. Have the passage of Scripture read or recited and tell how this passage has strengthened the faith of many missionaries to trust God for everything as they have gone forth to seek first the Kingdom of God.

2. A great treasure which a mother gave her boy. (Ziegenbalg's Bible.)

3. A shoemaker's hammer. (William Carey's hammer with which he paid expenses.)

4. The surgeon's lancet that opened China to the Gospel. (Dr. Parker's lancet.)

5. The forceps that transformed Formosa. (Dr. George Leslie Mackay's forceps.)

6. The dollar that started the orphan home. (The dollar handed to Dr. Passavant.)

7. The first book given to the Indians in their language. (Luther's Catechism.)

Assign these subjects in time to have the Juniors make as much research as possible. Juniors like to "hunt up" things. Here is opportunity for some fascinating hunts.

Hints. Poster—Draw outline of the seven objects mentioned in topic on card, below print "Find out to whom these belonged, at Junior League, on ———, at ———. Invitations—Box cut from cardboard with sign, "This box contains seven missionary objects," and below print "If this box you would unlock, come to church at four o'clock."

Start a collection of curios and various things to be used as material for object teaching. A box will do for a cabinet to start—have children add to collection. Many common, every day objects teach valuable lessons, and children will be interested in collecting them.

May 12.

The Life of James.

By C. Harry Heintz.

Scripture Lesson—Matthew 4:21-22.

General Truth—No matter how humble our position in life, or what talents we have, we should always be willing to answer the call to God's service. James was a fisherman but when Jesus called him, he was willing to leave his father and friends to follow Jesus and do his will. If we are willing, God will help us

to do things which will benefit ourselves and others.

Point of Contact—Whenever we hear our playmates calling we are always ready to go at once and play. We must remember that God makes it possible for us to have things to play with and we should show that we appreciate it by being just as ready to do things for Him. We should learn to do the small things in our Sunday school and church and this will learn us to love to do greater things. When we do anything for God and His place of worship we should do as James did; do it willingly and without delay.

The Story Told—James was in a ship with his brother John and his father Zebedee, mending their nets, when Jesus called John and James to follow Him, which they did. James was one of the favored three of the disciples (James and John and Peter) and he was on more than one occasion used when there was some special work to do. He was always willing to make a sacrifice in order to carry out the work he had decided upon. James was with Jesus in the Garden of Gethsemane when Jesus went there to pray and just before He was betrayed. James was so sincere in his work for Christ that he was willing to lay down his life. Herod Agrippa resolved to kill James and Peter and he had them seized and cast into prison. We read in the Bible that James was killed with the sword. He was the first of the apostles to suffer death for the cause of Christ. We should remember that these men died in order that the church would be preserved and handed down to us. We do not have to suffer death, so we should be willing and anxious to do all we can for our church and show that we appreciate what the great apostles like James did for us.

Hints. Poster—Draw a large picture of a chair on sheet of cardboard, below print "If you are not there, there will be a vacant chair at Junior League on ———, at ———." Invitation—Same on small card.

Have just as many of the children as possible take part in the program. Give out the topic the week before, and have each one have some fitting Bible verses to recite. Divide the topic among a number of the children. Have musical numbers and other special features from time to time.

MAY 19.

The Life of John.

By C. Harry Heintz.

Scripture Lesson—John 13:23-25.

General Truth—Let us all like John endeavor to do something which will be of a lasting benefit. The lessons which John gives us in his Gospels and Epistles are something that are valuable and which will last as long as the earth endures. As John became a leader in the church, by his willingness to do all he could, so we can become leaders by educating ourselves in the work of the church of today.

Point of Contact—We should not be discouraged in church and Sunday school work when others do not do as we would like them to do, or if others find fault with what we do. James, who was the brother of John, was killed on account of being a disciple of Christ, but this fact did not make John afraid to go ahead. It was a blessed thing for John to be one of the most important of the twelve disciples. We can all become important and well thought of if we will do all we possibly can for the church.

The Story Told—John, like his brother James, was called by Christ while he was fishing with his father. He was quick tempered. On one occasion he wanted to call down fire from heaven to consume the Samaritans who refused to receive Jesus into their village. On the day of Pentecost, John was with the other apostles when they received the Holy Ghost and he became one of the first preachers of the Christian faith. In the Bible we read a great deal of Peter and John. This shows that John was in the company of Peter a great deal and we must realize that John and Peter were two great men who were doing all they could for Jesus. John was put in prison and was threatened in many ways but he continued to do what he thought was right. John was considered the head of the church in several parts where it had been established. His enemies finally succeeded in having him put away on an island. God did not forsake him, for while on this island John is supposed to have had certain dreams or visions which are explained to us in the book of Revelation. As long as we have the true faith, and the determination that John had, we are bound to be successful in our efforts to further God's cause.

Hints. Poster—Large hobby horse drawn on card and colored, below print "It is the hobby of our Junior League to want every girl and every boy at the meeting on ———, at ———." Invitation—Same as poster, on small card.

While studying life of John, have children select chapters from Book of John, and have them mark passages—all referring to sufferings of Christ, with cross, all which show opposition to Him with an arrow, etc. Call for some of these passages to be read at meeting and have markings noted.

MAY 26.

A Clean Tongue.

By C. Harry Heintz.

Scripture Lesson—James 3:5-10.

General Truth—If we do not guard our tongue when we are young we are very apt to form a habit which we will carry with us into manhood and which will cause ourselves and others much sorrow. If we speak a kind word whenever possible we will be doing a great service. We do wrong, also, if, when we hear others who say evil things or take the name of the Lord in vain, we do not show our displeasure.

Point of Contact—Every day of our lives, from the time we wake in the morning, until we go to bed at night, we have opportunities of using our mind and tongue for a good cause. We should pray when we arise and in doing so we are talking to God. The same is true when we retire at night. During the day, whether we are at play, at school or doing some little duty assigned to us, we should be careful to talk and say things which will show that we have respect for those older and above us. Then in time we will reap our reward as others will begin to respect us.

The Story Told—In our Scripture lesson we read part of a letter. James, an apostle of Christ, was telling the Jews that although the tongue is a small part of the human body it can do great harm if not used properly. It is impossible for us to control the tongues of others, so we must use extreme care in how we use our own. James compares the tongue to a fire. A match is a small thing, but we know it can start a large fire. So with our tongue by one cross or evil word we can start a large disturbance. If we always remember that God hears every word we say and if we have the right respect for Him we will be very careful in what we say. A good thing to remember is, "If you cannot say anything good about anyone, do not say anything at all." We must also remem-

(*Continued on page* 31.)

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